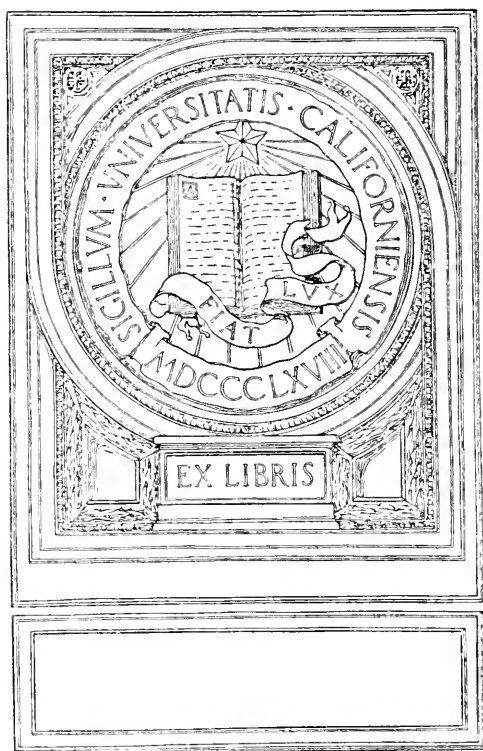


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The Times' Whistle.

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The Times' Whistle:

OR

A New Dance of Seven Satires, and other Poems:

Compiled by R. C., Gent.

NOW FIRST EDITED FROM MS. Y. 8. 3, IN THE LIBRARY OF
CANTERBURY CATHEDRAL;

With Introduction, Notes, and Glossary,

BY

J. M. COWPER,

EDITOR OF 'ENGLAND IN THE REIGN OF KING HENRY THE EIGHTH,' ETC.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
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TO

Charles Edward Donne, M.A.,

VICAR OF FAVERSHAM, AND CHAPLAIN TO THE RT. HON. VISCOUNT SYDNEY, G.C.B.,

THIS VOLUME IS DEDICATED

AS A TOKEN OF SINCERE ESTEEM

BY

J. M. COWPER.

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INTRODUCTION.

THE Prologue to Hall's Satires opens with these lines :—

“I first adventure, with fool-hardy might
To tread the steps of perilous despite.
I first adventure, follow me who list,
And be the second English Satirist.”

But Hall was hardly correct in his assertion that he was the first to adventure in this perilous path, for Hake's *Newes out of Powles Churchyard* had been given to the public eighteen years before, though without attracting the attention and obtaining the honour which befell Hall's “toothless satires.”¹ His challenge, “who'll be the second English Satirist,” was not, however, long unaccepted. In the following year (1598) appeared Marston's *Scourge of Villanie* and *The Metamorphosis of Pigmalion's Image*. Samuel Rowlands also (as well as others) now began to write, and continued to add during

¹ Thomas Timme's *Discoverie of Ten Lepers* appeared in 1592. The “Ten Lepers” are :—

- | | |
|-----------------------|---------------------------------|
| 1. The Schismaticke. | 6. The Glutton. |
| 2. The Church-robber. | 7. The Adulterer or Fornicator. |
| 3. The Simoniac. | 8. The Couetous Man. |
| 4. The Hypocrite. | 9. The Murtherer. |
| 5. The Proud Man. | 10. The Murmurur. |

The full title is :—

A plaine discoverie of ten English Lepers, verie noisome and hurtfull to the Church and common wealth : Setting before our eies the iniquitie of these latter dayes, and indusing vs to a due consideration of our selues. Published by Thomas Timme Minister. London, Printed by Peter Short, dwelling vpon Bredstreet hill, &c. 1592. 4to. A to M in fours. Dedicated to Sir William Brooke, Baron of Cobham (*Hazlitt*), Brit. Mus. 4103. c.

many years to the satiric literature of the time. It was in vain that the authorities endeavoured to wrest the "Rhamnusian whip" from the hands of these powerful writers; it was in vain to enjoin "that noe Satyres or Epigrams be printed hereafter." Whitgift and Bancroft might burn them, but they could not stay their re-appearance, and the Satirist found not only materials for books in abundance, but buyers also, and Satires continued to appear long after the death of the "Virgin Queen," whose ministers condemned Hall's *Satires* to the flames, but spared Harington's *Orlando Furioso*.¹

The date at which the *Times' Whistle* was written is easily ascertained. The Rev. H. J. Todd, who compiled the *Canterbury Catalogue*, though acquainted with the MS., was incorrect in fixing the date "near 1598." The internal evidence is satisfactory upon this point. The reference to Faux and Ravaillac² gives the first clue: the former died in 1605 and the latter in 1610. Other allusions more to the point are to Coryate's *Crudities*, p. 26, which appeared in 1611, and to Dr Carrier,³ p. 52. Now Carrier died

¹ See *Notes and Queries*, 3rd S. xii. 436, and Dyce's *Marlowe*, p. xxxviii. note.

² Ravaillac, a lay-Jesuit, had, it is said, watched a whole twelvemonth for an opportunity to murder the king, Henry IV., and at last stabbed him as he was on his way to the Bastille. The assassin was at once apprehended and carefully guarded from the fury of the populace. Many consultations were held how to punish him, some Italian physicians offering to prescribe a torment which should continue without intermission for three days. "But he seaped only with this, his body was pulled between four horses, that one might hear his bones crack, and after the dislocation, they were set again, and so he was carried in a cart standing half naked, with a torch in that hand which had committed the murder; and in the place where the act was done, it was cut off, and a gauntlet of hot oil was clapped upon the stump, to stanch the blood, whereat he gave a doleful shriek. Then was he brought upon a stage, where a new pair of boots was provided for him, half filled with boiling oil. Then his body was pincered, and hot oil poured into the holes: in all the extremity of this torture he scarce showed any sense of pain, but when the gauntlet was clapped upon his arms to stanch the flux, at which time he was reeking with blood, he gave a shriek only. He bore up against all these torments about three hours before he died."—Howel's *Familiar Letters*, ed. 1678, p. 25.

John Taylor, in his *Complaint of Christmas* (1646) mentions, among others, the following *Saints*: Saint *Raviliac*, Saint *Flaur*, Saint *Garnet*.

³ Benjamin Carrier, or Carier, D.D., was the son of Anthony Carrier, a learned and devout preacher, who caused his son to be strictly educated in the Protestant religion, and afterwards in academical literature at Cambridge, where he became a fellow of C. C. Coll., and a noted scholar and preacher. About

"before Midsummer 1614," probably in May or the early part of June in that year, and hence it is evident that the *Satires* cannot have an earlier date than the middle of 1614; most probably they were not finished before the end of this or the beginning of the following year.

The *Poems* will help us to fix the later date. In 1616 Ben Jonson's *Works*, containing his Epigrams, appeared, and to these there is a reference in the Minor Poems.¹ If "R. C." did not see these Epigrams of Jonson's until they appeared in the "Works," then 1616 may be safely taken as the later date, and we are able to fix the *Satires* and *Poems* as having been written between Midsummer 1614 and the end of 1616, sufficiently near to answer every purpose. But we know that it was the fashion then for authors to hand about their writings in manuscript.² There is abundant evidence that Jonson did so, and presumptive evidence that "R. C." had seen those Epigrams before they were given to the world.

A reference to Jonson will show this. His Eighteenth Epigram, addressed "To my mere English Censurer," answers objections which had been made to his new style of epigrams, and their being unlike those of Weever and Davis. Epigram xlix. is addressed

"TO PLAYWRIGHT.

Playwright me reades, and still my verses damnes;
He sayes, I want the tongue of epigrammes;
I have no salt; no bawdrie he doth meane,
For wittie, in his language, is obscene.

the time when James I. came to the throne of England, Carrier published one or more sermons, was made a Royal Chaplain, and one of the first Fellows of Chelsea College, founded by Dr Matthew Sutcliff. Becoming very unsettled in his religious opinions, he abandoned the Church of England for the Church of Rome, and removed to Liege, where he wrote his *Missive* to the king, containing the motives which led him to renounce Protestantism. This appeared in October, 1614. He also published a Letter of the miserable Ends of such as impugn the Catholic Church, which appeared in 1615. He died, according to Anth. à Wood, before Midsummer-day, 1614, when he "concluded his last day, putting thereby a period to the great imaginations that men of learning had of him and his worth, and to the expectation of other books to be published." For further information the reader is referred to a valuable note in *Notes and Queries*, 4th S. vii. 130; Wood's *Fasti Oxon.*; and Bohn's *Lowndes*, but the fullest account of Carrier which I have seen is that in Masters's History of C. C. C. Cambridge (Camb. 1753).

¹ p. 132.

² Dyce's *Marlowe*, p. 65, note.

Playwright, I loath to have thy manners knowne
In my chaste booke : professe them in thine owne."

Jonson's Works, folio, 1616.

This reads very much like an answer to that of "R. C." The latter says :—

"Peruse his booke, thou shalt not find a dram
Of witt befitting a true Epigram";

and the retort is,

"He sayes I want the tongue of epigrammes ;
I have no salt ; no bawdrie he doth meane,
For wittie, in his language, is obscene."¹

One other point as to date. The poem *In Neandrem* refers, no doubt, to the visit of James I. to Cambridge. Now this visit took place in March, 1615, and gave rise to much good and ill-humoured banter. Francis (afterwards Sir Francis) Nethersole was Public Orator at the time, and, all are agreed, made something very much like a fool of himself. But it cannot be to him that the poem refers. Had he been "struck mute with fear" he would have been spared such taunts as

"Now come we to the wonderment
Of Christendom, and eke of Kent,
The Trinity ; which to surpass,
Doth deck her spokesman by a glass :
Who, clad in gay and silken weeds,
Thus opes his mouth, hark how he speeds.

"I wonder what your grace doth here,
Who have expected been twelve year,

¹ I am indebted to Mr Furnivall for the following :—

In the Sale Catalogue of Lilly's books is a copy (No. 1557) of the first edition of Ben Jonson's *Workes*, 1616, and

On the fly-leaf are the following verses in a cotemporary handwriting :—

"Jonson that whilome brought the guilty age
To suffer for her misdeeds on ye stage,
Ruin'd by age now cannot hold out play,
And must bee fore'd to throw his cards away :
For since he so ill keeps what hee earst wonne,
Since that his reputation 's lost and gone,
The age swears she 'll no longer hold him play
With her attention ; but without delay
Will rise, if some fresh Gamester will not fitte,
That 's furnished with a better stocke of witte."

Catalogue, p. 160.

And this your son, fair *Carolus*,
That is so *Jacobissimus* :
Here's none, of all, your grace refuses,
You are most welcome to our Muses”;

and more to the same purpose.¹

In *A New Quaint Ballad of Cambridge*, the author of which is unknown, we read—

“Oxford she a Christ-church had,
To entertain the king ;
And Cambridge had a Trinity,
And scarce one wise therein.
‘Most Jacob’d Charles,’ did Cambridge cry,
‘Thou welcome art to us ;’
An Oxford boy must have untruss’d,
If he had crièd thus.”²

In *News out of Cambridge*³ also the Trinity Oration is dwelt upon ; but we learn in addition that Cambridge not only was guilty of nonsense there, but of absolute failure at St Mary’s, as we shall show further on. If, then, the poem *In Neandrem* refers to this event, we have another element in fixing the date, and the years 1614 to 1616 may be accepted as conclusive.

To the question, “Who was ‘R. C.’?” I am unable to give an answer. “There were,” says Mr Corser,⁴ “several poetical authors about this period who rejoiced in these initials, Robert Chamberlaine, Robert Chester, Roger Coeks, Robert Copland, Roger Cotton, Ralph Crane, Richard Crashaw, Robert Crowley, and Robert Croft,” and to these may be added Richard Carew, Robert Carliell, and Richard Corbet, successively Bishop of Oxford and Norwich. Several of these may be dismissed at once—they were dead, or wrote later than when these Satires were written ; Carew, Carliell, Corbet, Crane, and others, were alive, but to few of these can this volume be attributed. One well-known scholar⁵ thinks Richard Carew was the author ; another⁶ suggests Ralph Crane. But after an examination of some of their writings I am reluctantly compelled to say I do not think either Carew or Crane wrote the *Times’ Whistle*. If either

¹ *Corbet’s Poems*, ed. Gilchrist, 1807, pp. 17, 18.

² Inedited Miscellanies. Privately printed, 1870.

³ *Ibid.*

⁴ *Collectanea Anglo-Poetica*, p. 231.

⁵ J. Payne Collier, Esq.

⁶ W. Carew Hazlitt, Esq.

did, then it must be confessed that their known writings are far inferior to these Satires. A few lines in *Crane's New Year's Gift* are all that can bear comparison with any portion of this volume :—

——“ His great Providence (neuer forsaking)
Did first excite thee to this vnder-taking :
He bids thee write : rely on him, and send
Thy prayers vp, and he will fairely end
This thy desire.”—*N. Y. Gift*, p. 2.

“ Euery one
Mones by his power, lins by his permission,
And can do nothing if the prohibition
Of the Almighty doe oppugne ; it lies
Only in him to end each enterprise.”—*T. Whistle*, p. 3.

——“ All such labours in his nostrils stinke,
And therefore shall prove fruitlesse : men intend,
But God it is that consummates the end.”—*Ib.*, p. 17.

There is a writer, who, but for one difficulty, to be mentioned shortly, would meet all the requirements of the case, and that is Richard Corbet, who was at this time very active with his pen. He was born at Ewell, in Surrey, in 1582, received the rudiments of his education at Westminster School, and in 1598 was entered at Broadgate Hall, and in the following year was admitted a student of Christ-Church College, Oxford. In 1605 he graduated Master of Arts, and became celebrated as a wit and a poet.¹ A man who had the reputation of being a wit and a poet, and who was at one time found in a tavern with the jolly fellows of his day ; who at another time, and after he was Doctor of Divinity, was seen putting off his Doctor's gown and putting on a leathern jacket, and singing ballads at Abingdon Cross, certainly would not be found among the ranks of the Puritans : and so we find him undisguisedly opposed to Abbott, at this time Archbishop of Canterbury, and siding with Laud, then rising into fame. In 1616 he was recommended by Convocation as a proper person to be elected to Chelsea College, of which, as we have already seen,² Benjamin Carrier had been a Fellow. Even when promoted to a bishopric, Corbet could not forget, and did not choose to abandon, some of his jovial habits, for it is said that he would sometimes take

¹ *The Poems of Richard Corbet*, edited by Octavius Gilchrist, 1807.

² p. x, note ³.

the key of the wine-cellar, and with his chaplain, Dr Lushington, would go and lock himself in and be merry. First of all the Bishop would lay down his hood, with "There lies the Doctor;" then he would put off his gown, with "There lies the Bishop;" and then it was "Here's to thee, Corbet," and, "Here's to thee, Lushington!" The man who could act thus would be the very man to write the lines

"Then straight into the cellar he'll them bring—
'Tis sweetest drinking at the very spring,"¹

and to record such a journey as that to Islington to eat cream,² described on page 83, and to be credited with writing the song in praise of good ale, which is sometimes attributed to him.³

Corbet was certainly no "precisian." But in spite of the want of an austerity befitting his sacred calling, and his hatred of the go-to-meeting portion of Englishmen, it is gratifying to find that the merry bishop died beloved and honoured. "In no record of his life is there the slightest trace of malevolence or tyranny. 'He was,' says Fuller, 'of a courteous carriage, and no destructive nature to any who offended him, counting himself plentifully repaired with a jest upon him.' Benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet;⁴ he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good."⁵

Such was the man; and his character seems perfectly consistent with the theory that he wrote these *Satires* and *Poems*. It now remains to present portions of Corbet's acknowledged writings, that the reader may compare them in style and sentiment with what we

¹ p. 60.

² Samuel Pepys visited Islington at various times. "My father," he says (ii. 111), "used to carry us to Islington, to the old man's, at the King's Head, to eat cakes and ale." "Back to Islington, and at the King's Head, where Pitts lived, we light, and eat and drunk for remembrance of the old house sake."—(*Ib.* 121.) "Thence to Islington, and there eate and drank at the house my father and we were wont of old to go."—(*Ib.* 183.) "Thence to Hackney. There light, and played at shuffle-board, eat cream and good cherries; and so with good refreshment home."—(ii. 133.) ³ See p. xxxvii.

⁴ J. Payne Collier, Esq., writes to me, "It is seldom one meets with such measure and such meaning" as are found in the *Times' Whistle*.

⁵ O. Gilchrist's *Corbet*, p. li.

have in this volume. King James visited Cambridge, as before stated, in 1615. Many Oxford men were present, and among them Corbet. Now, although Corbet declared "he had left his malice and judgment at home, and came there only to commend," the opportunity to exercise his wit at the expense of Cambridge was too strong for him to resist, and on his return to Oxford he composed a ballad "To the Tune of Bonny Nell." This ballad, and others which appeared at the same time, make reference to the failure of one or more who were appointed to dispute before the king, but broke down. Corbet, in the ballad, says,—

"Now pass we to the civil law,
And eke the doctors of the spaw,
Who all performed their parts so well,
Sir Edward Rateliffe *bore the bell*,
Who was, by the king's own appointment,
To speak of spells, and magick oyntment."

Corbet's Poems, p. 20.

With this compare the following :—

"IN NEANDREM.

Neander, held a great cevillian¹
(Let me not say a Machiavillian)
Appointed to dispute before the king,
Struck mute with fear, could not say anything
Save twas ill luck ; for if he had done well
As we expected, he would *bear the bell*
From the whole Academie for the test,
Tis certaine he had been a knight at lest,
And made his wife (what she hath lookt for long)
A Madame. Fortune, thou hast done her wrong
To hinder his once dubbing of his wife
Which hath duble him soe often in his life."

T. Whistle, p. 134.

These extracts are given that the reader may have an opportunity of comparing the known R. Corbet with the unknown "R. C." It is probable that the poem *In Neandrem*, and the following lines from *News from Cambridge*,² refer to Dr Richardson.³

¹ Cevillian, one versed in civil law.

² Inedited Miscellanies. Privately printed, 1870.

³ The following extract is from Nichol's *Progresses, &c., of Jas. I.*, vol. iii. p. 57 (4to, Lond. 1828). "An extraordinary Act in Divinity was kept at Cambridge before King James, wherein Doctoor John Davenant was Answerer,

“One morn they went unto St Mary’s,
Where one amongst the rest miscarries,
For, thinking well for to dispute,
Propounds the question and falls mute.
Nor did he blush nor want excuse :
He follow’d but the Cambridge use.”

To quote all from Corbet’s Poems which might fairly be quoted would be to occupy more space than can be spared ; a few examples must suffice. See how he treats the Puritans :—

“I needs must say ’tis a spirituall thing
To raile against a bishopp, or the king ;
Nor are they meane adventures wee have bin in,
About the wearing of the churches linnen.”

Corbet’s Poems, ed. 1807, p. 106.

“Routes and wilde pleasures doe invite temptation,
And this is dangerous for our damnation ;
Wee must not move our selves, but if w’are mov’d
Man is but man ; and therefore those that lov’d
Still to seeme good, would evermore dispence
With their own faults, so they give no offence.
If the times sweete entising, and the blood
That now begins to boyle, have thought it good
To challenge Liberty and Recreation,
Let it be done in holy contemplation :
Brothers and Sisters in the fields may walke,
Beginning of the Holy Word to talke,
Of David, and Uriahs lovely wife,
Of Thamar, and her lustfull brothers strife ;
Then, underneath the hedge that woos them next,
They may sitt doune, and there act out the text.
Nor doe wee want, how ere we live austere,
In winter Sabbath-nights our lusty cheere ;

and Dr. Richardson amongst others the Opposers. The question was maintained in the negative concerning the Excommunicating of Kings. Dr. Richardson vigorously pressed the practice of St. Ambrose excommunicating the Emperor Theodosius ; insomuch that the King in some passion returned : ‘Prefecto fuit hoc Ambrosio insolentissime factum !’ To whom Dr. Richardson rejoyned : ‘Responsum verè Regium, et Alexandro dignum ! Hoc non est argumenta dissolvere, sed dissecare ;’ and so, sitting down, desisted from any further dispute.”

I am indebted to the kindness of Mr Dennis Hall, of the Cambridge Union Library, for this note, and also for pointing out the similarity of expression used by Corbet in reference to Sir E. Ratcliffe and by the writer of *In Neandrem*. Mr Hall, without knowing that the same question had presented itself to me, asks, “Can the R. C. in question be Richard Corbet, Bp. of Norwich ?”

And though the pastors grace, which oft doth hold
 Halfe an howre long, make the provision cold,
 Wee can be merry ; thinking 't nere the worse
 To mend the matter at the second course.
 Chapters are read, and hymnes are sweetly sung,
 Joyntly commanded by the nose and tongue ;
 Then on the Worde wee diversly dilate,
 Wrangling indeed for heat of zeale, not hate :
 When at the length an unappeased doubt
 Feirecly comes in, and then the light goes out ;
 Darkness thus workes our peace, and wee containe
 Our fyery spiritts till we see againe.
 Till then, no voice is heard, no tongue doth goe,
 Except—" &c., &c.—*Ib.*, pp. 108—110.

Another quotation from Corbet may be given here.

" Have I renoune't my faith, or basely sold
 Salvation, and my loyalty, for gold ?
 Have I some forreigne practice undertooke
 By poyson, shott, sharp-knife, or sharper booke
 To kill my king ? have I betrayd the state
 To fire and fury, or some newer fate,
 Which learned murderers, those grand destinies,
 The Jesuites, have nure'd ? if of all these
 I guilty am, proceed ; I am content."—*Ib.* p. 47.

These quotations, and other passages to be found in Corbet's writings, have the ring and the swing which characterize the whole of the *Times' Whistle*. No other Satires which I have read, by any one "rejoicing in these initials," allow of scarcely any comparison being made ; but with the Bishop the case is altogether different. The same smooth measure, the same frequent references to history, the same intense scorn of Puritans and Puritanism, are found in Corbet's poetry and in that of "R. C." I am aware of the difficulty—there is, I think, but one—which besets this theory. "R. C., *Gent.*," is not the same as the "Rev. R. C.," or "R. C., Clerk." But it must be remembered that Corbet published none of his Poems during his lifetime, and that it was not till some twelve years after his death that any of them were given to the public. The *Times' Whistle* and the *Poems* were evidently written for publication ; but why the intention was not carried out there is no hint to show. If Corbet wrote them, his elevation to high positions in the Church may have led him to abandon the publication alto-

gether, judging that some of the scenes in which the writer took a part would but ill correspond with his ecclesiastical character.¹

Our Poet, whoever he was, was well read in and made good use of the literature of his time, as well as of ancient classic authors. Shakespeare, Marston, Marlowe, Jonson, Hall, and others, appear to have been consulted to some purpose, but not to an extent to render the author liable to any grave charge of plagiarism. Only a few of these allusions to his contemporaries can be given; the reader will readily supply omissions. And first as to Shakespeare:

Gloucester. Suspicion always haunts the guilty mind;

The thief doth each bush an officer.

K. Henry. The bird that hath been limed in a bush,

With trembling wings misdoubteth every bush.—3 *K. Hen. VI.* v. 6.

¹ The MS. is not in the handwriting of Bp Corbet. I have compared it with an autograph letter of the Bishop's in the British Museum.

Another "R. C." appears in W. Bosworth's *The Chast and Lost Lovers*. Mr Furnivall referred to the book for me, and forwarded me the following, which seems worthy of attention:—

"The Chast and Lost Lovers, Lively shadowed in the persons of *Arcadius* and *Sepha*, and illustrated with the severall stories of *Hamon* and *Antigone*, *Eramio* and *Amissa*, *Phaon* and *Sappho*, *Delithason* and *Verista*: Being a description of severall Lovers smiling with delight, and with hopes fresh as their youth, and fair as their beauties in the beginning of their Affections, and covered with Blood and Horror in the conclusion. To this is added the Contestation betwixt *Bacchus* and *Diana*, and certain Sonnets of the Author to *AVRORA*. Digested into three Poems, by *Will. Bosworth*, Gent.

————— *Me quoque*
Impune rotare, & sereno
Calliope dedit ire celo.

London, Printed by F. L. for *Laurence Blaiklock*, and are to be sold at his shop at *Temple-Bar*, 1651."

Svo. A in 8 unpagéd; B, C, D, E, F, G, H, I, 127 pages, and last page blank (Brit. Mus. press-mark E. $\frac{1236}{2}$).

The prose Epistle Dedicatory 'To the true Lover of all good Learning, the Honourable *John Finch*, Esq.' is signed R. C., and says that the Poems are 'the work of a young Gentleman of 19 years of Age, who, had he lived, might have been as well the Wonder as the Delight of the Arts, and been advanced by them amongst the highest in the Temple of Fame.'

The prose address 'To the Reader' is also signed R. C., and contains a hit at Ben Jonson, which may identify its writer with the author of *Times' Whistle*, and the Satire against Jonson. Speaking of Bosworth and his work, R. C. says:

"The strength of his fancy, and the shadowing of it in words, he taketh from Mr Marlow in his *Hero* and *Leander*, whose mighty lines Mr *Benjamin Johnson* (a man sensible enough of his own abilities) was often heard to say, that they were Examples fitter for admiration than for parallel, you shall find our Author every where in this imitation."

Marlowe was charged with holding atheistical opinions, and it would almost seem that "R. C." had him in view in the opening of the first Satire. The lines

"Which by religion dost not set a straw,

Devis'd, thou think'st, but to keep fools in awe" (*T. W.* p. 5)

seem to be another form of one of the opinions "of one Christofer Marlye," namely, "That the first beginning of religion was only to keep men in awe."¹ Marlowe's *Doctor Faustus* was published, in quarto, in 1604, and again in 1616. The *Times' Whistle*² contains a reference to the story of this Play, although it may be said the story was common enough for "R. C." to have got it elsewhere. The whole scene in which Faust cuts his arm, and writes the agreement with his blood, is too long for insertion here, an extract must suffice:—

"*Faust.* Lo, Mephistophilis, for love of thee,
I cut mine arm, and with my proper blood
Assure my soul to be great Lucifer's,
Chief lord and regent of perpetual night!
View here the blood that trickles from mine arm,
And let it be propitious for my wish.

Meph. But, Faustus, thou must
Write it in a manner of a deed of gift.

Faust. Ay, so I will. [*Writes.*] But, Mephistophilis,
My blood congeals, and I can write no more."

The mention of Tamburlaine³ will at once call the reader's mind to Marlowe's *Tamburlaine the Great*.

fat capons, drinking your rich wines, feeding on larks, sparrows, potato-pies, and such good unctuous meats."

Howel, writing from Alicant, says: "I have bin here now these three months, and most of my food have bin grapes and bread, with other roots, which have made me so fat, that I think if you saw me you would hardly know me, such nourriture these deep sanguin Alicant grapes give."—*Fam. Let.* p. 35, ed. 1678.

And John Taylor, *Works*, folio, 1630 (Spenser Society's Reprint): "The Taste plays the Bawd with both Art and Nature, and searcheth through the Earth, Seas, and Skies for variety of temptation; poore and innocent Lamb-stones, Potatoes, Eringoes, Crabs, Scallops, Lobsters, Wilkes, Cockles, Oysters, Anchoues and Caucare [Qy. Caucare], Cock-sparrowes, Coxcome-pyes, . . . doe waite upon the Taste."—f. 259.

"[He] eates more Lobsters, Artichokes, and Crabs,
Blew roasted Egges, Potatoes, Maskadine,
Oysters, and pith that growes i' th' Oxes Chine."—*Ib.* f. 509.

See also Howel's *Familiar Letters*, p. 215.

¹ See Dyce's *Marlowe*, p. 389.

² p. 53.

³ p. 25.

The Prologue to Hall's Satires has been partly quoted already, another portion of it may fitly come in here :—

“ Envy waits on my back, Truth on my side ;
 Envy will be my page, and Truth my guide.
 Envy the margent holds, and Truth the line :
 Truth doth approve, but Envy doth repine.
 For in this smoothing age who durst indite
 Hath made his pen an hired parasite,
 To claw the back of him that beastly lives,
 And praneek base men in proud superlatives.
 Whence damned Vice is shrouded quite from shame,
 And crown'd with Virtue's meed, immortal name !
 Infamy dispossess'd of native due,
 Ordain'd of old on looser life to sue :
 The world's eye-bleared with those shameless lies,
 Mask'd in the show of meal-mouth'd poesies.
 Go, daring Muse, on with thy thankless task,
 And do the ugly face of Vice unmask :
 And if thou canst not thine high flight remit,
 So as it might a lowly satire fit,
 Let lowly satires rise aloft to thee :
 Truth be thy speed, and Truth thy patron be.”

That a similar spirit to this animated “ R. C.” may be seen by reading his introductory lines on the second page of this volume.

The references to Jonson's writings are numerous. Compare the Sordido in *Every Man out of his Humour*, with R. C.'s Sordido,¹ and especially Misotochus,² and the effect of fine clothes in the same Play,³ with the character of Moros⁴ and the closing lines of our author's second Satire,⁵ and it will be seen at once how closely they coincide. Carlo in this Play⁶ says, “ Love no man ; trust no man ; speak ill of no man to his face ; nor well of any man behind his back. Salute fairly on the front, and wish them hanged upon turn. Spread yourself upon his bosom publicly, whose heart you would eat in private. These be principles, think on them.”

And R. C.,

“ Another's mind by hate distempered is,
 Malicing whom in show he seems to kiss.
 This bare affection causeth dismal strife,
 Despoileth honour and destroyeth life.

¹ pp. 26, 27.

² p. 99.

³ Act ii. 1 ; iii. 3.

⁴ p. 28.

⁵ p. 30.

⁶ *Every Man*, &c., iii. 1.

Yet in these days 'tis counted policy
 To use dissimulation ; villany
 Masked under friendship's title (worst of hate)
 Makes a man live secure and fortunate.

These mankind haters, bloody-minded slaves,
 Which all the world with horrid murders fill,
 Laughing on those whom they intend to kill.”¹

There is evidence too that *The Puritan* had been seen by the author, but it is only necessary to mention the fact.

I do not think any apology will be required for putting these *Satires* before the few scholars who are interested in the literature of the Shakesperean age. Some casual readers there may be, who will fail to see any advantage in having such books within reach—“precisians,” they are unwilling to have their senses polluted with the rough language and the pictures, drawn by contemporary hands, of the vices of their countrymen. For such these *Satires* are not published—they can pass by on the other side, and leave this book to its fate. It is too much the fashion now-a-days to shut our eyes to vice and crime and oppression ; to turn our faces from the dark and squalid portions of our cities, towns, and villages ; to endeavour to hide all the wickedness and misery under which so many groan, to drive them from the garish light of day, and, compelling them to lie in secret and avoid offending our eyes, to turn with self-righteous complacency to the world, and say, ‘See how bright and holy all things are ! Vice and misery are not seen in our streets, they do not exist. We manage things better now. A man may walk on the village green, in the beautiful country lanes, in the great streets of our great cities, and see nothing to offend the eye, hear nothing to grate upon the ear. Our writers tell us of nothing but what is pleasant,—of our advances in education, of the improvements which are made on every side.’ Yes, it is quite true. We don’t like to see vice and misery, we prefer to walk blindfold, and to be ignorant of such things ; but is not the difference between the vices of men two hundred and fifty years ago and the vices of men now, simply a difference of dress ? Then vices were clothed in

¹ p. 94.

fustian, and were not always hidden from the light ; now, we clothe them in broadcloths and silks, and indulge in them secretly.

I do not apprehend that any one reading these Satires will be the worse for the reading. They need no apology from me. If they do, then must all who have spent their talent on the Playwrights and Satirists of the time of Elizabeth, James I., and Charles I. have erred more deeply than I can have done. The whole Literature is tainted with a certain coarseness, and to condemn one writer is to condemn all. But let no man despise it and think it poor or bad because it is unlike our own. "It is refreshing to look out of ourselves sometimes, not always to be holding the glass to our own peerless perfections ; and as there is a dead wall which always intercepts the prospect of the future from our view (all that we can see beyond it is the heavens), it is as well to direct our eyes now and then without scorn to the page of history, and repulsed in our attempts to penetrate the secrets of the next six thousand years, not to turn our backs on auld lang syne !" ¹ I do not apologize for adding to this literature. The reader must judge whether I have done well or ill, and by his judgment willingly I abide.

In this volume there is much that is interesting historically, such as the drinking scenes, the tobacco-smoking customs, the ale-house haunting on Sundays, the manner in which the Puritan was spoken of by the orthodox Churchman. These, and the hints illustrative of the atheism, infidelity, and apostasy which were common then (as well as now), give a value to the book which each reader will estimate for himself. Of the moral and religious tone which runs through the whole of it I cannot speak too highly. In our Dramatists and others this is too often overlaid, or lost altogether. Not so here. Is there a sin, a vice, a crime described ? the denunciation of its certain punishment is sure to follow, and that in terms so plain that they who run may read.

The preface to the minor poems in this volume is curious. What occurred to prevent the Satires "and this piece of poetry alsoe soe sodainlie thrust into the presse" from being given to the world, at present is a mystery, and will probably remain one

¹ W. Hazlitt ; Lectures, &c.

for some time to come. Whether the "subsequent endeavours" spoken of ever came to anything is also unknown. The "judicious Catoes" and barking Momists of the time had had their fling at R. C.,¹ and had planted a thorn in his side. His retort calls to mind Ben Jonson's lines :—

"Perhaps, upon the rumour of their speeches,
Some grieved friend will whisper to me ; Crites,
Men speak ill of thee. So they be ill men,
If they spake worse, 'twere better : for of such
To be dispraised, is the most perfect praise.
What can his censure hurt me, whom the world
Hath censured vile before me ?"²

These poems display the fancies and beliefs which were common at the time they were written. Few of them are without interest of some kind, the best probably being that commencing on page 137.

Of the poetical merits of "R. C." nothing need be said. The book is in the reader's hands. Let it speak for its author. One extract must suffice here :—

"Latro did act a damnèd villainy,
Adding black murder to his robbery,
Yet cause 'twas closely done he might conceal it,
For save himself none living could reveal it.
But see the just revenge for this offence ;—
After the deed, his guilty conscience
Torturing his soul, enfore'd him still to think
The act disclosed, and he in danger's brink.
He thought the birds still in their language said it ;
He thought the whistling of the wind bewrayed it ;
He called to mind that murder was forbidden,
And though a while it could not long be hidden.
Distract in mind, and fearfull in his place,
Having no power to call to God for grace,
The devil doth suborne him to despair,
Tells him 'tis pity he should breath this air
Which hath been such a villain ; thrusts him on
To work his own death and confusion.
He, though he had the murderous hand to spill
Another's blood, himself yet durst not kill,
And was afraid of others. What e'er stirs
He judgeth to be men, and officers

¹ See also the poem *In Momum*, p. 152.

² Cynthia's Revels, iii. 2.

Come to attach him, and his sight unstable
 Takes every bush to be a constable.
 Thus plagned and tortured with despair and fear,
 Out must the fact, he can no more forbear;
 For which, according to the course of law,
 Death's heavy sentence on him he doth draw,
 And being brought unto the place of death,
 There in despair yields up his latest breath.

Thus each affection like a tyrant reigns
 Over man's soul, which letteth loose the reins
 Unto selfe will, in which so slavish state,
 Man's sense captived, his reason subjugate,
 Makes the soul clogg'd, a massy lump of sin,
 Which following his creation should have been,
 Like his Creator, pure."—*T. W.* p. 108.

I have taken no liberties with my MS. other than those explained in the footnotes. For the punctuation and the use of the hyphen in some of the compound words, as well as the use of Capital letters, I am answerable. I hope it will be found that I have avoided mistakes as much as it is possible to do, and I believe the reader may rest assured that every reading, and every word, which bears a peculiar look is as it stands in my original. I should have preferred to modernize the spelling throughout, but the laws of the E. E. T. S. allow of no such tampering with texts, and it is right they should not. Once begin, and the reader is never sure that his author's *ipsissima verba* are before him.

I have added to this brief introduction a few notes illustrative of the text, and at the end of the volume a glossary of words and phrases, which is intended not only to assist the general reader, but to save any future Lexicographer the trouble of wading through the volume for an example of the use of any word, phrase, or proverb. Of the use of proverbs and phrases these Satires contain many examples.

The most pleasing of my duties remains to be done. To thank the Dean¹ (too late, alas ! for him to hear) and Chapter of Canterbury for so generously placing the MS. in my hands to copy and use at my own home. And to express the many obligations under which I rest to the Rev. Canon Robertson, Librarian of the Canterbury

¹ Dr Alford.

Cathedral Library, to J. Payne Collier, J. O. Halliwell, W. Bodham Donne, F. J. Furnivall, W. Carew Hazlitt, and Dennis Hall, Esqrs., and my brother, B. Harris Cowper, who have been kind enough to read my proofs, and to afford me many valuable hints and suggestions, as well as to express their satisfaction that I had undertaken to see these Satires through the press.

JOSEPH M. COWPER.

Darlington Hill, Faversham,
March 21, 1871.

NOTES.

Puritans and Puritanism. Page 4. At this day it is scarcely possible to conceive the amount of obloquy which was heaped upon these men. No vice was deemed too horrible for them to commit—they were in all things considered the very incarnation of hypocrisy. In spite of the oppressions under which they bowed they became, as our author says, so numerous that they encumbered the Church, and stuck as a disease within her bowels (p. 10). It is unnecessary to reproduce the taunts and abuses which are scattered up and down the literature of this period. The reader curious in such matters will find enough in the works of Taylor the Water-Poet, Bp Corbet's *Poems*, *The Puritan*, and elsewhere.

As to their numbers we may quote Taylor: "*Item*, he told that there were a great many Puritans in England, and that they did now so disturb the quietness of the Commonwealth that it was now almost turned topsy-turvy."—*The Liear*, 1641, p. 5.

Brownism. p. 4. Robert Brown, the founder of the Sect of Brownists, was born in 1549. He was educated at Cambridge, and, while a young man, obtained the mastership of the Free-School of St Olave's, Southwark, and became chaplain to the Duke of Norfolk. In 1571 he was cited to appear before Parker to answer for his opinions. The influence of Norfolk saved him for this time. Subsequently Brown abandoned the views of the Puritans for those of the Separatists. For preaching against bishops and church ceremonies he asserted that he was committed to thirty-two prisons. Soon after 1580 he found it prudent to go to Holland, but in 1584 he was stirring up strife in Scotland. He returned to the Church of England, but not much to his or her credit, as the remainder of his life seems to have been spent at Achurch, near Oundle (the living of which he accepted as the price of his conformity), in idleness, occasionally varied by beating his wife, not "as his wife, but as a curst old woman." For an almost contemporary account of him see Taylor's *Cluster of Coxcombes*, 1642.

Anabaptists. p. 9. (See Glossary.) The following is from Taylor's

account of *Anabaptists of these latter times* (pub. 1642): On the 29th April in the 32nd Henry VIII. one Mandeville and one Collins (both Anabaptists) were examined in St Margaret's Church at the Hill in Southwark, and there they were condemned and judged to be burnt as heretics, which was executed on them accordingly in the highway between Southwark and Newington.

In 1574 one man and ten women were judged to be burnt for being Anabaptists, but after much suit made, one woman recanted, and all the rest were banished. In the same year four carried faggots and did penance at Paul's Cross, and recanted, but two Dutchmen were burnt in Smithfield for being Anabaptists. "And in these our days the said Anabaptistical sect is exceeding rife, for they do swarm here and there without fear of either God or man, Law or order."—*A Cluster of Coxcombes* (1642), p. 4.

Howel "could be content to see an Anabaptist go to hell on a Brownist's back."—*Fam. Letters*, ed. 1678, p. 255a.

The Family of Love, p. 9. This sect, often called *Familists*, had its rise in Holland about the year 1550. Thirty years later the Familists appeared in England. They pretended to a more than ordinary sanctity. They asserted that none were of the number of the elect but such as were admitted into their family, and that all the rest were reprobate. They held that it was lawful for them to swear to an untruth before a magistrate or before any other person who was not of their society, for their own convenience. The originator of this sect was Henry Nicholas of Leyden, who made certain blasphemous pretensions that he partook of the Divinity of God. Their numerous books were ordered by Elizabeth to be burnt.¹

The Familists are often referred to in language far from complimentary.

Those who care to know in what estimation they were held by the orthodox may refer to Taylor's *A Bawd*, *The Vertue of a Jayle*, etc., and his *Apology for Private Preaching*.

In 1574, five Englishmen of the sweet sect called The Family of Love did penance at Paul's Cross, and there confessed and detested their wicked and damnable heresies.—*A Cluster of Coxcombes* (1642), p. 4.

Amsterdam, p. 11. No place seems to have been held in such vile repute as Amsterdam. Of course the gossiping Howel has something to say about it. Writing from Amsterdam, in 1617, he says: "The ground here, which is all for the most part twixt marsh and moorish, lies not only level but to the apparent sight of the eye far lower than the sea, which made the Duke of Alva say that the inhabitants of this country were the nearest to hell (the great Abyss) of any people on Earth. . . . One of the chiefest parts of his [the native's] Litany is From the Sea, the Spaniard, and the Devil, the Lord deliver me."—*Fam. Letters*, ed. 1678, p. 8.

Two years later he writes, "I am lodged in a Frenchman's house

¹ See Hook's *Ch. Diet.*

(at Amsterdam) who is one of the deacons of our English Brownists here; 'tis not far from the Synagogue of the Jews, who have free and open exercise of their religion here. I believe in this street where I lodge there be well near as many religions as there be houses; for one neighbour knows not, nor cares not much, what religion the other is of, so that the number of conventicles exceeds the number of churches here. The dog and rag Market is hard by, where every Sunday morning there is a kind of public mart for those commodities, notwithstanding their precise observance of the Sabbath."—*Ib.* p. 10.

"The pure reformed Amsterdammers,
Those faithful Friday feasting capon crammers."

Taylor, Works, folio, 1630, f. 402 (Spenser Society's Rep.).

In his *Brood of Cormorants*, speaking of "A Separatist," he writes:

"If in lesser room they may be cramm'd,
And live and die at *Amster* and be dam'd."—*Works*, f. 485.

"Let Amsterdam send forth her brats,
Her fugitives and runagates;
Let Bedlam, Newgate and the Clink
Disgorge themselves into this sink."

A Poem on New England, *Ined. Misc.*, privately printed, 1870.

Sleeping in Church. p. 15.

"Men sleep in church, sure their brains are addle,
Sly Satan lulls them, and doth rock the cradle:
When men thus do no ill, 'tis understood,
The devil hinders them from doing good."—*Taylor, Works*, f. 351.

See also *News from Hell, Hull, and Hallifax, etc.*, p. 46, and Howel's *Fam. Let.*, p. 255.

Sabbath customs. pp. 16, 19. See Crowley's Epigram of Alehouses (1550).

"**N**Edes must we haue places for vitayls to be solde,
for such as be sycke, pore, feble, and olde.
But, Lorde, to howe greate abuse they be growne!
In eche lyttle hamlet, vyllage, and towne,
They are become places of waste and excesse,
And herbour for such men as lyue in idlenes.
And lyghtly in the contrey they be placed so,
That they stande in mens waye when they shoulde to church go.
And then such as loue not to hear theyr fautes tolde,
By the minister that readeth the newe Testament and olde,
do turne into the alehouse, and let the church go;
Yea, and men accompted wyse and honeste do so.
But London (God be prayسد) all men maye commende,
Whych doeth nowe this greate enormitie emende,
For in seruice tyme no dore standeth vp,
Where such men are wonte to fyll can and cuppe.

Wolde God in the countrey they woulde do the same,
 Either for Gods feare, or for worldly shame!
 How hallow they the Saboth, that do the tyme spende
 In drynkinge and idlenes tyll the daye be at an ende?
 Not so well as he doeth, that goeth to the plowe,
 Or pitcheth vp the sheues from the earthe to the mowe.
 But he doeth make holye the Sabothe in dede,
 That heareth Goddes worde, and helpeth suche as nede."

And *News out of Powles Churchyarde* (1577), Satyr 5 :—

"Search Tauernes through, and typling bowres
 eche Saboth day at morne :
 And you shall thinke this geare to be
 ene too too much forborne.

What else but gaine and Money gote
 maintaines each Saboth day
 The bayting of the Beare and Bull?
 What brings this brutish play?
 What is the cause that it is born,
 and not controlled ought,
 Although the same of custome be
 on holy Saboth wrought?"

Stubbs (*Anatomic of Abuses*, p. 157, ed. 1836) thus writes of Sunday labour :—

"If he were stoned for gathering a fewe stickes vppon the Sabbaoth daie, which in some cases might be lawful for necessities sake, and yet did it but once, what shal they be who all the Sabbaoth dayes of their life giue themselves to nothing els but to wallowe in all kinde of wickednesse and sinne, to the great contempt bothe of the Lord and his Sabbaoth? And though thei haue played the lazic lurdens all the weeke before, yet that daie, of set purpose, they will toyle and labour, in contempt of the Lord and his Sabbaoth."

The Mausolean Monument. p. 22. See *Taylor, Works*, f. 553 :—

"The Tomb of Mausoll, King of Carea,
 Built by his Queen (kind Artemisia)
 So wondrous made by art and workmanship,
 That skill of man could never it outstrip :
 'Twas long in building, and it doth appear
 The charges of it full two millions were." (!)

Fertile Kent. p. 26.

"When as the pliant Muse, straight turning her about,
 And coming to the land as Medway goeth out,
 Saluting the dear soil, O famous Kent, quoth she,
 What country hath this isle that can compare with thee!
 Which hast within thy self as much as thou canst wish,
 Thy conies, venison, fruit, thy sorts of fowl and fish,

And what with strength comports, thy hay, thy corn, thy wood :
Nor any thing doth want that any where is good."

Drayton's *Polyolbion*, 1613.

"Kent

Is termed the civilest place of all this isle ;
Sweet is the country, because full of riches ;
The people liberal, valiant, active, wealthy."

2 *K. Hen.* VI. iv. 7.

Milk, a cosmetic. p. 36.

"Some I have heard of that have been so fine
To wash and bathe themselves in milk or wine,
Or else with whites of eggs their faces garnish,
Which makes them look like visors or new varnish."

Taylor, Works, f. 44.

Avarice. p. 41.

"The Earth is rip'd and bowel'd, rent and torn,
For gold and silver which by man is worn :
And sea and land are rak'd and search't and sought,
For jewels too far fetcht, and too dear bought."—*Ib.* f. 43.

Simony. pp. 43, 45. On this subject see Hall's *Satires*, ii. 5 :—

"Saw'st thou ever SI-QUIS patch'd on Paul's church door,
To seek some vacant vicarage before ?
Who wants a churchman, that can service say,
Read fast and fair his monthly homily ?
And wed and bury and make christen-souls ?
Come to the left-side alley of Saint Pauls.
Thou servile fool, why could'st thou not repair
To buy a benefice at Steeple-fair ?
There moghtest thou, for but a slender price,
Advowson thee with some fat benefice ;
.
A thousand patrons thither ready bring
Their new-fall'n churches to the chaffering ;
Stake three years' stipend ; no man asketh more :
Go take possession of the church-porch door,
And ring thy bells."

Bribery—Lawyers. pp. 42, 45—49.

"One here bewayles his wofull case
and wisheth him vuborne,
Another cryes with wringing handes,
alas, I am forlorne.
My sute thus long depended hath :
The Lawe is on my syde,
And yet in harde delays I lye
true Iudgement to abyde.

Another thus be friended is,
 The Iudge doth loue him well
 And me (as poore and needie) they
 doo dayly thus depell
 Two hundreth myles and more I come :
 My Wife at home (alas)
 Lyes with my Children halfe forepynde :
 (O lamentable case.)
 My goods are spent, which labor brought,
 through long and carefull toyle :
 The Lawe hath lyekt vp all my wealth
 for which I dyd turmoyle."

News out of Powles, Sat. 2.

The whole Satire might be quoted. Hall (ii. 3) satirizes lawyers thus :—

"The crouching client, with low-bended knee,
 And many worships, and fair flattery,
 Tells on his tale as smoothly as him list,
 But still the lawyers eye squints on his fist ;
 If that seem lined with a larger fee,
 Doubt not the suit, the law is plain for thee."

Well-drest fools. p. 43. "It is a scurvy fashion of your devising that wise men in russet must reverence and stand bare to silken fools."
 —*News from Hell, Hull, and Hallifax*, p. 51.

"Why, assure you, signior, rich apparel has strange virtues; it makes him that hath it without means, esteemed for an excellent wit: he that enjoys it with means, puts the world in remembrance of his means: it helps the deformities of nature, and gives lustre to her beauties."—*Every Man out of his Hu.* ii. 1.

"Here, in the court, be a man ne'er so vile,
 In wit, in judgment, manners, or what else ;
 If he can purchase but a silken cover,
 He shall not only pass, but pass regarded :
 Whereas, let him be poor, and meanly clad,
 Though ne'er so richly parted, you shall have
 A fellow that knows nothing but his beef,
 Or how to rinse his clammy guts in beer
 Will take him by the shoulders, or the throat
 And kick him down the stairs. Such is the state
 Of virtue in bad clothes ! ha, ha, ha, ha !
 That raiment should be in such high request."—*Ib.* iii. 3.

Fairies. p. 53.

"Gert. Good Lord, that there are no fairies now-a-days, Syn.

Syn. Why, Madam ?

Gert. To do miracles and bring ladies money."

1605. *Eastward Hoe*, v. i.

"Wash your pails and cleanse your dairies,
Sluts are loathsome to the Fairies :
Sweep your house, who doth not so
Mab will pinch her by the toe."—Herrick's *Hesperides*.

"Grant that the sweet Fairies may nightly put money in your shoes,
and sweep your house clean,"—Holiday's *Marriages of the Arts*.

"Farewell rewards and Faeries,
Good houswives now may say,
For now foule sluttis in dairies
Doe fare as well as they.
And though they sweepe theyr hearthis no less
Then maydes were wont to doe,
Yet who of late for cleaneliness,
Finds sixe-pence in her shoe ?"—Corbet's *Poems*, p. 213.

For more information on the subject of Fairies the reader is referred
to Brand's *Pop. Antiq.*, edited by W. C. Hazlitt, 1870.

Gluttony. p. 55.

"This day, my Lorde his specciall friende
must dyne with him (no naye)
His Partners, Friendes and Aldermen :
Wherfore he must puruaye
Both Capon, Swan, and Hernshee good,
fat Bitture, Lareke and Quayle :
Right Plouer, Snype, and Woodcock fine
with Curlew, Wype and Rayle :
Stonetinets, Teale, and Peeteales good,
with Busterd fat and plum,
Fat Pheasaunt Powt, and Plouer base
for them that after come.
Stent, Stockard, Stampine, Tãterucale,
and Wigeon of the best :
Puyt, Partrich, Blackebirde and
fat Shoucler with the rest.
Two Warrants eke he must prouide
To haue some Venson fat,
And meanes hẽele make for red Dẽere too,
(there is no nay to that.)
And nẽedefully he must prouide
(although we speake not ont)
Both Peacock, Crane, and Turkicoek,
and (as such men are wont)
He must foresee that he ne lacke
colde bakemeates in the ende ;
With Custards, Tarts, and Florentines,
the banquet to amende.

And (to be short and knit it vp)
 he must not wanting sée
 Straunge kindes of fysh at second course
 to come in their degré.
 As Porpesse, Seale and Salmond good,
 with Sturgeon of the best
 And Turbot, Lobster, with the lyke
 to furnish out the feast.
 All this theyle haue, and else much more,
 sydes Marchpane and gréene chéese,
 Stewde wardens, Prunes, & sweete conserues
 with spiced Wine like Lées :
 Gréeneginger, Sucket, Suger Plate,
 and Marmaladie fine :
 Blaucht Ahmonds, Peares and Ginger bread.
 But Peares should we assigne
 And place before (as meete it is)
 at great mens boordes : for why,
 Raw fruited are first in seruice styll,
 Else Seruing men doo,lye."

News out of Powles, Sat. 4.

To the above add the following :—"And nowadays if the table be not covered from the one end to the other, as thick as one dish can stand by another, with delicate meat of sundry sorts, one clean different from another, and to every dish a several sauce appropriate to his kind, it is thought there unworthy the name of a dinner. . . . And these many shall you have at the first course, as many at the second ; and, peradventure, more at the third ; besides other sweet condiments, and delicate confections of spiceries, and I cannot tell what. And to these dainties, all kinds of wines are not wanting, you may be sure."—*Anat. of Abuses*, p. 107.

Drunkenness. p. 57. Drunkenness "is a horrible vice and too too much used in Ailgna (Anglia) ; every county, city, town, village, and other places, hath abundance of ale-houses, taverns, and inns, which are so fraught with maltworms, night and day, that you would wonder to see them. You shall have them there sitting at the wine and good-ale all the day long, yea, all the night long too, peradventure a whole week together, so long as any money is left, swilling, gulling and carousing from one to another, till never a one can speak a ready word."—*Anat. of Abuses*, pp. 113, 114.

King Harries Gold. p. 61. The gold coins issued by Henry VIII. were sovereigns, half sovereigns, rose nobles, and George nobles, angels, crowns, and half-crowns. See Humphrey's *Coin Collector's Manual*, p. 451, ed. 1853.

Tobacco. pp. 70—72. Tobacco seems to have been a common road to ruin :

"Tobacco robs some men, if so it list,
It steals their coin (as thieves do) in a mist."

Taylor, Works, f. 279.

"Too many there are that pass the bounds of liberality, and spend most prodigally . . . on (the devil of India) Tobacco."—*Ib. f. 336.*

"Mischief or mischances seldom come alone: and it is a doubtfull question, whether the devil brought *Tobacco* into England in a *Coach*, or else brought a coach in a fog or mist of Tobacco."—*Ib. f. 378.*

Every thing that can possibly be said against Tobacco may be seen in *A Proclamation* (*Taylor, ff. 251—253*). It is too long for insertion here. The phrase *to drink* (inhale) tobacco was common. "He *drank* colt's-foot among his tobacco." *Taylor, f. 358.* Is this a practice now? I remember my father was in the habit of mixing colt's-foot with his tobacco thirty years ago. In Davies's *Epigrams* which appeared about 1598, one (xxxvi.) is in *praise* of tobacco.

Pickt-hatch, the Spittle and Turnbull street. p. 80.

"Old Bembus . . . of Pickt-hatch,
That plunging through the Sea of Turnebull Street,
He safely did arrive at Smithfield Bars."—*Taylor, Works, f. 164.*

"Sometimes [she] is in the full at Pickt-hatch and sometimes in the wane at Bridewell."—*Ib. f. 257.*

"Turnbull street poor bawds."—*Ib. f. 253.*

"Did ever any man ere heare him talke
But of Pickt-hatch, or of some Shoreditch baulke?"

Seourge of Villanie, iii. 305.

The *Spittle*, St Bartholomew's.

Dancing. p. 85. Stubbs, in his *Anatomic of Abuses*, on 'The Horrible Vice of Pestiferous Dauncing used in Ailgna,' says: "Dauncing, as it is vsed (or rather abused) in these daies, is an introduction to whordome, a preparatiue to wantonnesse, a prouocatiue to vncleannesse, and an introite to all kinde of lewdnesse, rather then a pleasant exercise to the minde, or a wholesome practise for the bodie (as some list to calle it): . . . say they, it induceth loue: so say I also; but what loue? truely a lustfull loue, a venerous loue, a concupiscencious, bawdie, and bestiall loue, such as proceedeth from the stinking pump and lothsome sinck of carnall affection and fleshly appetite" (pp. 179, 182, ed. 1585, reprint of 1836).

Bread made of Peas. p. 99. "Do we not see the poor man that eateth brown bread (whereof some is made of rye, barley, peason, beans, oats, and such other gross grains) and drinketh small drink, yea, sometimes water, [and] feedeth upon milk, butter, and cheese."—*Anat. of Abuses, p. 112.*

"My house and I can feed on peas and barley."

Every M. out of his Hu. i. 1.

Wapping. p. 118. Pirates were commonly executed at Wapping.

"I haue seene many of these Prowling fisher-men end their lines like Swans (in a manner singing) and sometimes making their wills at Wapping, or looking through a hempen window at St. Thomas Waterings."—*Taylor, Works*, f. 87.

"By Wapping, where as hang'd drown'd Pirats dye."—*Ib.* f. 181.

"Thus much I mildly write in hope 'twill mend thee ;

If not, the Thames or Wapping shore will end thee."—*Ib.* f. 316.

In Henry the VIII.'s time a place called "the Willows" was used for this purpose:—"And this yere was hongyd at the Wyllow by the Temse syde Woolfe and hys wyffe, for kyllynge of two Lumberttes in a bote on the Temse."—*Grey Friars Chron.* p. 37.

Corbet's Song. p. xv. I know not how this song came to be attributed to Corbet. It occurs in *Gammer Gurton's Needle*, Act ii., and may be found in Hawkins's *Origin of the English Drama*, vol. i. 1773 ; in Dodsley's *Old Plays*, vol. ii. 1825 ; and in Hazlitt's *Lectures on the English Drama*, p. 197, ed. 1840. The Comedy of *Gammer Gurton's Needle* has been attributed to John Still, who died Bishop of Bath and Wells in 1607 ; and to Nicholas Udal, who died in 1557. It is not likely that Corbet wrote the song, but I give it here notwithstanding.

Back and syde go bare, go bare,
booth foote and hande go colde :
But belley, God sende thee Good ale ynoughe,
whether it be newe or olde.

I Can not eate, but lytle meat,
my stomacke is not good ;
But sure I thinke, that I can drynk
with him that weares a hood.
Thoughe I go bare, take ye no care,
I am nothings a colde ;
I stuffe my skyn so full within,
of joly good ale and olde.
Back and syde go bare, go bare,
booth foote and hand go colde :
But belly, God send the good ale inoughe,
whether it be new or olde.

I love no rost, but a nut-brown toste,
and a crab layde in the fyre,
A lytle bread shall do me stead,
much breade I not desyre.
No froste nor snow, no winde, I trow,
can hurte mee, if I wolde,
I am so wrapt, and throwly lapt
of joly good ale and olde.
Back and side go bare, &c.

And Tyb my wyfe, that as her life
loveth well good ale to seeke,
Full ofte drinkes shee, tyll ye may see
the teares run down her cheekes ;
Then dooth she trowle to mee the bowle,
even as a mault worne shuld ;
And sayth, sweet hart, I tooke my part
of this joly good ale and olde.
Back and side go bare, &c.

Now let them drynke, tyll they nod and winke,
even as good felowes shoulde do,
They shall not mysse to have the blisse
good ale doth bringe men to :
And all poor soules that have scowred boules,
or have them lustely trolde,
God save the lyves of them and their wyves
whether they be yonge or olde.
Back and side go bare, &c.

¹Epigrammi Satiron.

Septem compacta cicutis
Fistula.²

The Times Whistle ; or a newe Daunce³
of seven Satires : whervnto are annexed
divers other Poems comprising Things
naturall, morall, & theologicall. Compiled
by [R. C.] Gent.

Parturit, assiduo si non renovetur aratro,
Non nisi cum spinis, gramina mundus ager.

Ad Lectorem.

Reader, if thou expect to find in this booke either
affectation of poetick stile, or roughnesse of vnshewen
invention, which amongst many is of moste estimation,
being

[*Remainder cut off.*]

¹ leaf 1.

² Virg. Ecl. 2. 36.

³ Cf. "The Letting of Hymovrs Blood in the Head-Vaine.
With a new Morisco, daunced by seauen Satyres," etc.
London, 1600.

[leaf 1, back.]

Epigrammisatiron.

I am sent from
Nemesis to
punish the sins

and expose the
vices of this age,

which is very
corrupt, and
needs severe
remedies.

From *the* Rhamnusian goddesse am I sent,
On sinne t' inflict deserved punishment
All-seeing sunne, lend me thy searching eye,
That I may finde and scourge impietie, 4
And pull from vice, *which* hath beguiled sence,
Disguisd' like vertue, brasse faced' impudence.
For now this age, this worse then iron age,
This sincke of synne, this map of hell, this stage 8
Of all vneleanesse, whose disease is ease,
Wallowing in worlds of pleasure, swallowing seas
Of sensuall delightes, is whollie growne
A huge impostume of corruption, 12
Whose swelling tumor (well I am assur'de)
Must needs be launed', or ne'er will be recorde :
To the *which* act¹ my genius prompteth me,
Though it passe Æsculapian surgerie. 16
Be stout my heart, my hand be firm and steady,
Strike, and strike home, the vaine worlds veine is ready ;
Let vicerd limbes and gowtie humours quake,
Whilst with my pen I doe incision make.² 20

[leaf 2]

Ad Rithmum.

Fear not, my
verse, the
punishments
which are pre-
pared for truth,

or the spies

March forth, and boldly march, my tel troth rimes,
Disclose the lewdnesse of these looser times ;
Fear not the frowne of grim authority,
Or stab of truth-abhorring villanie ; 24
Fear not the olde accustomed reward,
A loathsome prison still for truth preparte ;
Though many hundred (Argus hundred) eyes,
View, and review, each line, each word, as spies, 28

¹ *art* crossed out, and *act* written over.

² A line is drawn here : the lower half of the leaf is cut off.

Your meaning to entrap ¹ by wrong construction,	
Undaunted speake the truth ; let not detraction	which will mis-
Apall <i>your</i> courage ; spite of iniuries,	construe your
Tell to the world her base enmities.	meaning.
	32

A Ioue principium Musæ.²

When first I did intend to write 'gainst sinne,	
My Muse was in suspence how to beginne ;	At first I knew
What crime to put i' th' forefront of my booke,	not on what
Not through defect (let me not be mistooke)	subject to
Of number, for the world abounds in vice,	commence,
But 'cause 'twas somewhat hard to breake the ice	
To any ; but at last methought 'twas fitt	
First to inveigh 'gainst those that doe commit	36
The greatst offences ; whom I tooke to be	
Our Ath[e]ists, <i>which</i> strue to roote vp the tree	but I thought I
Of true religion : by these reasons movd :—	would begin with
First, that this sinne might be from vs remov'd ;	atheists who
Without the <i>which</i> , it were in vaine to taxe	commit the worst
Other offences, of what note or sexe	offences.
Soever ; next, because this kinde of men	
Doth most dishoner God ; and lastly, when	
All that we are is his, from whom alone	48
We doe all good derive, when every one	
Moues by his power, lives by his permission,	
And can doe nothing if the prohibition	52
Of the Almighty doe oppugne ; it lies	
Only in him to end each enterprise.	
These things concurring, I my selfe did fitt	God only can
To vse the inchoation of my witte	bring my enter-
First in his cause, by whose direction	prise to per-
I hope to bring the rest vnto perfection.	fection.
	56

¹ *rap* not clear in MS.

² Virg. Ecl. 3. 60.

[leaf 2, back]

Satira 1.

[AGAINST THE ATHEISTS, SABBATH-BREAKERS, ETC.]

ARGUMENTUM.

Regnat in humanis diuina potentia rebus,
 Non ex naturæ vi generatur homo.
 Quid deus, et cui fini animal ratione creatum
 Est pietas, est in religione scelus.

The atheist will
 one day find a
 God who can
 punish sin.

Atheos ! forbear to speake such blasphemie !

“There is noe God,” O, damnd impiety !

Yes, wicked villaine, thou shalt one day finde,

With horror of a selfe-tormenting minde, 4

A God, though long it be ere he begin,

That can and will severely chastice sinne.

Thou execrable monster, hatchd in hell,

The atheist was
 brought into the
 world by the
 devil.

Brought by a crew of devills heer to dwell 8

A plague one earth, why hast thou thus bewitcht

With thy contagion mindes that are enricht

With gifts of nature aboue common ranke ?

Who with *the* poyson *that* from thee they dranke 12

Envenom'd, wound themselves, and others harme

With strange opinions, *which* in heapes doe swarme

From their ill-iudging thoughts ; for heresie,

Schism, Puritan-
 ism, Brownism,
 and Papistry,
 take their rise
 from atheism.

Scisme, Puritanisme, Brownisme, pa[pi]strie, 16

And such like hydra-headed errors, all

Proceed from thee, thou art the principall ;

Thou *which* wilt never graunt a Diety,
 Vnlesse it be in poynt of pollicie, 20 The atheist
thinks religion
was devised to
frighten children,
Which by religion dost not set a strawe,
 Devisde, thou thinkst, but to keep fooles in awe ;
Which makest a moneking-stock of hell and devill,
 Not in contempt of them, that they are evill, 24
 But 'cause thou vainly dost thyselfe perswade,
 Such toyes as these, such bugbears, were first made
 On purpose to fright children. Instantlie
 The soule thou thinkst doth with the bodie dye. 28 and that the soul
dies with the
body.
 Nature cannot immortalize a man,
 'Tis true indeed, but heavenly powers can.

"That ther are no such things" (saist thou) "this age,
 This vicious age, confirmes ; what need I wage 32
 Other contentious arguments, when I
 By this alone can proue noe Dietie ?
 Were there a God, sinne would not flourish thus,
 Neither would vertue (as it is) by vs 36 He says if there
were a God sin
would not
flourish as it
[leaf 3]
does,
 Be trodden vnder foote. For ought I see
 The lewdest persons thriue best, and are free
 From punnishment for sinne ; besides all this,
 They that doe worship God doe often misse 40
 The blessings of the world & suffer grieve ;
 Yet ther is none can giue to them relief.
 They often fall in danger & mischance,
 Yet never finde a full deliverance. 44
 Were there a God, sure then he would defend
 His children still, *which* wholly doe depend
 Vppon his mercy, & vpon them spread
 His blessings in abundance : on the head 48
 Of the vngodly, there alon should fall
 His curses, crosses, punnishments ; but all
 The righteous should escape." Peace, impious elfe !
 All thou hast saide is clean against thy selfe. 52 But these things
tell against the
atheist,
 High Ioue permits the sunne to cast his beames,
 And the moyst cloudes to dropdowne plenteous streames,

	Alike vpon the just & reprobate, Yet are not both subjected by one fate?	56
while in eternitie they will be a cause of honour to the good.	The sunnes kinde heat, heavens fruitfull distillation, Shall be a cause of greater condemnation To the vngodlie; but vnto the just, (As gracious blessings which he doth entrust Vnto his children) they well vsd' shall be A cause of honour in eternitie.	60
The wicked may flourish now, but they will go to hell in the end.	Well may the wicked flourish in this world, But there will come a time they shall be hurld From top of all their pleasures eminence, And hell shalbe their place of residence. Then shall the righteous shine like glorious staures Within the sphear of heaven; oppressions, warres, Afflictions, persecutions, iniuries, Hatred, contempt, & all calamities Shall be a crowne of honour to invest Their then triumpphant browes; eternall rest, Perpetuall joy, subject to no mischance, Shalbe their portion & inheritance.	64
The righteous will shine as the stars and enjoy perpetual rest in heaven.	But against him that makes negation Of principles in art, no disputation Is to be held: deny God, & his Word Can smale impression make; it is the sword Of iustice which must bring thee to confesse The powerfull Godhead; yet I'le somewhat presse Thy irreligieous minde. Of thy creation Take but a true consideration; For 'tis not Nature, as thou dost surmise, That begets man in soule & qualities. For thou must know, two parts must first conioyne Before we can a perfect man define; The soule, an essence intellectuall, The body, a substance corporeall; The first we immediatly receiue From Ioue; the other God to man doth leaue	68
[leaf 3, back]		72
God's Word must bring men to confess Him.		76
Two parts con- join to make a perfect man— soul and body.		84
		88

(As a subordinat instrument)

To generat ; 'tis onlie incident 92

To man, to cause the bodies procreation ;
The soule's infusde by heavenly operation.

Looke on this with an intellectuall eye,
And it will teach thee ther's a Diety. 96

Look at the earth
which, each year
renewing its
beauty, shows a
supreme Power.

View but the earth, *which* doth each year renew
Her drouping beauty, & clean change her hiew
Vpon the Springs approach ; doth it not shew
A supream Power, that governs things belowe ? 100

Looke on the heavens (*which* thou shalt ne're ascend,
Vnlesse it be with horroure to attend

This sentence of damnation ;) looke, I say,
Doth not their goodly opifise display 104

Look to the
heavens, and
they declare a
Being who is
above nature.

A power 'bove Nature ? Dull conceited foole,
Ne'er trained vp but in dame Natures schoole,
Looke in thy selfe, when thou commitst a sinne,
Doth not thy conscience prick thy soule within ? 108

Look on yourself;
if there is no God
why does con-
science make
you fear ?

If that ther be no God, what dost thou fear ?
Why doth remorse of conscience, or dispaire,

Afflict thee thus ? This is enough to prove
(Were there no more) an Elohim, a Iove. 112

This is enough to
prove there is a
God.

How canst thou then thus impiously deny
The sacred essence of the Diety ?

Recant this error, least, to all mens wonder,
Revengefull Iove doe strike thee dead with thunder.

Being once granted (this *our* true position) 117

Ther is a God ; let's now make inquisition
What this God is ; *which* must be by relation

Consider what
God is.

Vnto his workes, or else by meer negation 120
Of what he is not, we may make collection

Of what he is. It is the times infection

[To b]e to curious in the mistery
Of searching his essentialitie, 124

It is the fashion
now to be over
curious in
searching into
[leaf 4]
the Divine Being.

Which simplie, as too glorious for the eye

¹ MS. worn off.

	Of mortall vnderstanding to deserue, We cannot comprehend ; let 's therfore know him In that sort onlie that the Scriptures shew him.	128
God is an intellectual Essence, omnipotent, omniscient, and always true.	God is an Essence intellectuall, A perfect Substance incorporeall ; A Spirit whose being ne're begining knew, Omnipotent, omniscient, ever true ; Or rather, in the abstract :—Majestie, Truth, mercy, wisdom, power, iustice, glorie ;	132
He made the earth, the sun, the moon, and elements, and sustains them.	<i>Which</i> out of nothing this great world did frame, And into nothing will rechange the same ; <i>Which</i> made that glorious eye of heaven, <i>the</i> sunne To rule the day, and for darke night <i>the</i> moone ; <i>Which</i> joynes in friendly league each element, And keeps the sea within his continent ; <i>Which</i> of the dust mans body did create, Into the <i>which</i> a soule he did translate,	136 140
He created man out of the dust and left him to his own free will.	Like his owne image pure ; vntill mans fall, Left to his owne free-will, polluted all That goodly microcosme ; for the <i>which</i> deed, Had not the issue of the promise seed, The valiant Lion of stout Iudahs tribe, The gentle Lambe vngentlie crucified, Redeemd his life, borne his iniquity, And conquerd Satan & his tyrannie, He should haue been severely punished And everlastingly haue perished.	144 148
Christ redeemed man from everlasting punishment, and restored what Adam lost.	But now by him, all that make oblation Of a true faith, assure their soules salvation ; What the first Adam did by sinne destroy, The Second hath restorde with duple ioye.	152 156
Man was created to serve, honour, and love his Maker.	But leaving this moste heavenly meditation, Let 's shew for what effect was mans creation : It was, it is, to serve this God alone, With honour, loue, & true devotion. The manner how were somewhat long to write,	160

- The Scripture all his precepts doth recite.
Which, cause we cannot in all parts fulfill,
 In lieu of power he doth except *our* will. 164
 But man, vngratefull man, this God withstandes,
 And, like Briareus with his hundred handes,
 Strives, as it were, to pull him from his throne
Which gave him being, & through whom alone 168
 He his well-being has. O, impious deed,
Which to recount my very heart doth bleed !
 That wee (like to those giants, *which* made warre
 Against the heavens) with such presumption dare 172
 Lift vp *our* selues against *our* Maker by
 So many kinde¹ of damnd impietie,
 So many hellish sinnes, whose hideous cry
 Percing the clowdes, mounting about the skie, 176
 Affront Gods power, & doe deserve to finde
 Another Deluge to destroy mankinde.
 But God, this gracious God, with mercie strives
 To bring vs to him & to saue *our* lives ; 180
 And therefore hath chalkd out a ready way,
 (That we no more might goe so farre astray)
 His Gospell ; *which* path (if not trod amisse)
 Will safelie bring vs to celestiall blisse. 184
 This profferd grace some see not, some despise,
 Although herein alone their safetie lies.
 Omitting Iewish superstition
 With soule-profaning Turkish Alcheron, 188
 And Infidels, *which* noe religion vse,
 Whose ignorance cannot their sinne excuse :
 We that doe boast of Christianity,
 And knowledge in Gods holie misterie, 192
 With sects & scismes our religion
 Have made a chaos of confusion.
 Our Anabaptists I will set aside,
 With Families of Love, whose aimes are wide 196

Man strives
 against God and
 tries to pull Him
 from His throne.
 [leaf 4, back]

Like the fabled
 giants, we lift up
 ourselves against
 our Maker.

By our sins we
 affront Him and
 deserve a second
 deluge to destroy
 us.

He sent the
 Gospel to guide
 us to bliss,
 but while some
 see it not
 others despise it.

We who boast of
 our Christianity
 have made a
 chaos of our
 religion by our
 sects.

¹ MS. kinde

From the true faith. There is a trinall kinde
Of seeming good religion, yet I finde
But one to be embrac'd, *which* must be drawne
From Papist, Protestant, or Puritane. 200

I will speak first
of the Puritans
who have become
very numerous,

And first to speake of that pure seeming sect,
Which now of late beginneth to infect
The body of our land:—This kinde of men
Is strangelie (for I know not how nor when) 204
Become so populous, that *with* the number,

and cumber the
Church, sticking
as a disease
within her
bowels.

But more with new devises, it doth cumber
Our Catholique Church, & sticks as a disease
Within her bowels; whilst it seems to please 208
With fained habite of true holinesse
Which is indeed the worst of wickednesse.

[leaf 5]

The thought of this hath set my Muse one fire,
And I must rage e're I can swage mine ire. 212
You hypocriticall precisians,

Of their apparent
sanctity they
make a cloak to
hide their
villany.

By vulgar phrase entitled Puritanes,
Which make of superficiall sanitie
A cloke, to hide *your* inbred villanie; 216
You soules-seducers vnto worst of evils,
You seeming saints & yet incarnat devils,
How dare ye slander *our* religion,
And make a scoffe at *our* devotion? 220

They revile the
sacred orders of
the Church;

How dare you with opprobrious wordes revile,
Or with unhallowed actions thus defile
The sacred orders *which* *our* Church doth hold,
And sanctimonious customes, *which* of olde 224
Haue by grave counsels, to a godlie end,
Not superstition, as you doe pretend,
Been instituted? Cease *your* open wrongs!

even the bishops
cannot escape
their slanderous
tongues.

Cannot *our* Bishops scape *your* slanderous tongues? 229
No: you maligne their great authoritie,
Because they doe search out *your* villanie.
You must haue private meetings! To what end?
In bellie-cheer and lust *your* time to spend. 232

- O rare devotion & strange holinesse,
 Which endes in soule polluting beastlinesse !
 Well may you blinde the eyes of common sence,
 And passe for men of zeale & confidence 236
 'Mongst simple worldlings, which by outward shew
 Doth iudge the inward man ; but God doth know
 All your intents, & with severity
 Will castigate your damnd hypocrisie. 240
 In the mean time may you be fored to dwell
 At Amsterdam, or else sent quicke to hell.
 For now my Muse doth hear another motion ;—
 “ Ignorance is the mother of devotion ! ” 244
 Erroneous papist, hast see litle grace ?
 Thou knowst 'tis false, then how, or with what face
 Canst thou maintaine against thy conscience
 So manyfest an error without sence ? 248
 For how can he be good that knowes no cause
 Whie he is good, but like a milhorse drawes,
 Blindfolded, in a circle ? Yet you teach
 (For to the learnèd I addresse my speech) 252
 Religion in an vnknowne tongue to those
 Whom we call common people ; I suppose,
 Nay trulie may averre, you doe conceale
 Your misteries, not daring them reveale, 256
 Lest that the people, knowing them for lies,
 Should contemne you & hate your heresies :
 You that are worse then cannibals by oddes,
 For they devoure but men, you eat the gods ! 260
 From whom doe you assume authoritie
 To pardon capitall iniquity ?
 Why, not from God, the Pope 's sufficient
 To pardon sinne & divert punnishment. 264
 Who taught you see, you wilfully blinde fooles ?
 Sure Satan read this lecture in his schooles.
 Wher did you learne ? (was 't in the Devils booke ?
 For from Gods word I 'me sure you never tooke 268

They pass for
 men of zeal
 amongst the
 simple, but God
 knows all, and
 He will punish
 their hypocrisy.

Till then may
 they go to
 Amsterdam,
 or hell.

Ignorance is not
 the mother of
 devotion, as the
 papists say,

who teach
 religion in an
 unknown tongue,
 not daring to
 reveal their
 mysteries.

[leaf 5, back]

They are worse
 than cannibals,
 who only eat
 men, while the
 papists eat the
 gods.

Where did they
 learn that it is
 lawful to murder
 princes ?

The man who
attempts the
murder of a
prince

is canonized,
as was Ravaillac
for the murder
of Henry IV. of
France, May 14,
1610,

and Fawkes for
his attempt on
our King and
Parliament in
1605.

The devil only
could have put
such a plot into
a man's head.

Such damnable positions) that to murder
A prince, *which* doth not your religion funder,
Is a moste lawfull act, yea commendable,
For *which* you will at any time enable 272
That man with *your* best benediction,
And all his sinnes free absolution,
And warrantize him heaven & happie day :
("A warrant scald with butter!" as we say). 276
All this, & more then this, you will *performe*,
Be 't to the meanest abject, basest worme,
That dares attempt soe horrible a deed.
And though his enterprise doe not succeed, 280
(As God forbid it should) but he doe die
For his lewd treason, he shall instantlie
Be canonizd a Saint. Ravilliacke
Doth neither *Saints* nor *Martires* title lacke. 284
But you had reason : his unhappy hand
Destroyde a kinge,¹ & almost brought a land
To vtter ruin ; for being thus defilde
With her owne princes blood, a tender childe 288
Was to succeed, & we know Scriptures say,
"Woe to those landes whose scepters children sway."
But Faux & his confederats² are enrolde
For blessed *Saints* among you.—Who will holde 292
Your piety authentically, *which* makes
Such hell-houndes *Saints*? What godly heart not quakes
To hear such mischief, to record such evill,
As they would haue committed? The grand Devill
Was their instructor sure, else could they not 297
Haue once devisde soe damnable a plott,
As by one blast our king to ruinat,
And our whole kingdome to depopulate, 300

¹ MS. kinde.

² Garnet and Oldecorn are set down as "martyrs" in an "Apologia" published at Cologne in 1610, written by A. E. Ioannes Cydonius, who justifies the killing of heretic kings. Others at that time did the same.

And spoile of her best treasure. But high Iove,
Against whose power in vaine their forces strove,
Crostr their designs, & with a mighty arme

Delivered vs from the pernicious harme
Of that moste eminent danger ; to whose Name
All praise & all thanksgiving for the same
We doe ascribe ; beseeching him to blesse
Our realme from you & your accomplices.

But to proceed : no man may kill his prince
Although a tyrant ; *which* I could evince
By arguments drawne *from* the word of God,
But I too long one this haue made abode.

Besides *your* error I soe plaine repute,
As needs noe disputation to confute,
There are more errors of especiall note,
Which, if I list recite, I heer could cote ;
But I doe leave them for the learned pen
Of great divines and more iudicious men.

Your holy water, purgatorie, bulles,
 Wherwith you make the common people gullies,
 Are grosse abuses of phantastique braines

Subtillie devisd'e only for private gaines,
Which you pull from the simple as you list,

Keeping them blinded in black errors mist ;
And from the truth doe lead them clean astray,
Whilst of their substance you doe make your prey.

You false impostors of blinde ignorance,
Think you to 'scape eternall vengeance?

'Tis not your Popes fond dispensation,

Your workes of supererogation,

Your idle crossings, or your wearing haire

Next to your skin, or all your whipping-cheer,

Your praier & pilgrimage to *Saints*, your pixes,

Your holy reliques, beads, & crucifixes,

Your masses, Ave Maries, images,

Dirges, & such like idle fantasies

[leaf 6]

304 But God delivered
us from the
danger,

for which we give
Him thanks.

308

No man may kill his king, as might be proved from the Bible.

312

316 Besides this error, the Church of Rome has many others :—

320 Holy water,
Purgatory, and
bulls,

which are
devised for
private gain.

324

328

The Pope's dispensation, works of supererogation, wearing of hair,

332 whippings.

pilgrimages,
pixes,
relics, beads.

masses, images,

336 and such idle
fancies.

- Of superstitiously polluted Rome,
 cannot save men's souls. Can saue your soules in that great day of doome.
- Between the schismatic and the Romanist is the Church of England. Between these sects, as in a golden meane,
 340 Stands the religion whervnto we leane ;
 Vndoubted truth it is that we doe holde,
 Yet is our zeale so frozen & so colde,
 So choekt with thornes of covetous desire,
 344 So hoggishlie polluted with the mire
 Of carnall lusts, that our best sanctity
 Is but a kinde of bastard piety.
 And yet the times as now did ne're afford
 348 Such plenty of dispencers of Gods word ;
 For now the Gospell, like the midday sunne,
 Displays his beames over all Albion.
 But we, as if by too much light stricke blinde,
 Neglect this meanes of grace, which is assignd 352
 For our soules health. Some out of pride contemne it,
 Others, bent vnto greedy guine, condemne it,
 Because it speakes against the slavish vice
 Of soule-bewitching, sordid avarice. 356
 Others, that follow Epicureus fashion,
 Cannot abide to hear of reformation,
 And therefore hate the Gospell, which doth cry
 Against their brutish sensuality. 360
 Many there are which live like libertines,
 And the holy C[h]urch & good devines
 Doe hold ridiculous ;—their homely homes
 Will serve them well enough to pray, when 't comes
 Into their fancies ; they cannot abide 365
 Vnto Church orders strictlie to be tide.
 Others, forsooth, will haue a congregation,
 But that must be after another fashion 368
 Then our Church doth allow,—no church at all,—
 For that they say is too papisticall ;
 Like¹ their profession, they themselves will sever

¹ MS. Likes.

From stone walles;—tut, their church shall last for ever;

Theire soules shalbe their tabernacles still, 373

That kinde of church doth only please their will.

Iove separat me from these Separists,

Jove, deliver me
from such men!

Which think they hold heavens kingdome in their fists,

And yet their life, if we into it prie, 377

Is full of sinne & damnd impiety.

Some, more for fear of the lawes punnishment

Then zeale vnto devotion, doe frequent 380

Some go to
church because
they fear the
law.

Gods holy temple, where they doe imploy

Themselves as ill as if they staide away;

On[e] part in sleeping, in discourse another;

Some sleep,
some talk;

A third doth seeme to marke, but doth discover 384

Slilie some object that withdrawes his eye

From what he should attend; the yoonger frie

others come to
see and be seen.

Come only to be seen & see: of all

Which doe repaire to church, the fruit is smale 388

That is collected by them. I surmise

That wickednesse by this doth rather rise

To greater height, then anywise decaie;

For pride & lust it is the ready way 392

I'me sure. Of every new fraud fashion,

Every new
fashion is dis-
played at church.

This is the place to make moste ostentation,

To shew the bravery of our gay attire

Hether to come on purpose; our desire 396

Is to be seen of all, whilst we observe

[leaf 7]

The like in others. Though our soules doe sterue

For want of knowledge, we doe litle care;

From gazing vp and downe we cannot spare 400

Not a moment
can be spared
from gazing
about.

A iot of time to hearken to Gods word,

When all's to litle that we doe afforde

To our owne fancies; thus the time we spend, 404

Which devine service soone brings to an end;

And then againe we homeward doe advaunce,

Fuller of pride, as full of ignorance.

Is there a wench whose beauty is of note?

If there's a
pretty wench,

- the gallants come
to observe her
perfections. Hether your gallants come, only to cote 408
Her rare perfections ; yea, this sacred place
Serves them to make (they have soe litle grace)
Compacts for lust. Thus by these hellish evils
The howse of God is made a den of devils. 412
- I do not wish to
hinder people
from going to
church ; I speake not this to hinder the concourse
Of well affected mindes vnto that source,
That fountaine, blessed fountaine, *which* doth flow
With living waters, Gods word ; no, my bow 416
Aimes at another marke ; I onlie strive
To rectifie abuses *which* deprive
The Gospell of his propagation,
And plentifull encrease. Our nation 420
Rather needs spurres to quicken his slow pace
Vnto religion & the house of grace.
- I only want to
rectify abuses. For some there are *which* gape soe after gaine,
That on the Lords day they will not refraine, 424
So 't to their benefit tend, to exercise
Themselves in some laborious enterprise.
In towne & cuntrie this vngodlie sinne
To grow vnto a custome doth beginne ; 428
- Some are so
greedy of gain
that even the
Sabbath cannot
hinder them
from following
their occupations. Your country swaines will moste familiarlie
Worke one this day & labour impiouslie.
But 'mongst our tradesmen specially, this vse,
Which I may iustlie call a damnd abuse, 432
Is most familiar. Six dayes in the weeke
Are not sufficient, but the seventh must reeke
With sweat of their vngodly labour, when
They should repaire to church with other men, 436
- The country
man does so,
and so does the
tradesman. To give vnto the Lord, the only Giver
Of blessings, & the gracious Forgiver
Of hell deserving sinnes, all priars & praise.
What though the word of God expresly sayes, 440
" This is the day *which* thou must dedicate
Vnto my service, this day at no rate
Shalt thou performe thy worke, least thou doe draw

My heavy wrath vpon thee?" Though the law 444 They despise the
 Of man forbid the same, and doe inflict laws of God and
 A punishment on those it doth convict [leaf 7, back]
 Of this offence; yet fearlesse of all danger, man which
 From the man borne i' th' land vnto the stranger, 448 forbid this sin.

If they can cast a mist before the eye
 Of sinne-correcting, strict authority,
 Moste of our tradesmen will enact this crime ; Most of our
 It stands not with their profit to loose time ; 452 tradesmen are
 They'l take their best advantage while they may ; guilty of it,
 It is sufficient once a month to pray. thinking once a
 Vngracious villaines, how can you expect month often
 A blessing to *your* labour, *which* neglect 456 enough to pray.

The only meanes, Gods service, *which* alone
 Can bring *your* workes vnto perfection ?
 The manna gathered in the wilderness
 By the Iewes vnbelieving wickednesse 460 The manna
 Vpon their Sabbath, by the Lord forbidden, collected on the
 Both putrified & stuncke. Nothing is hidden Jewish sabbath
 Which shall not be reveal'd ; though you may blinde putrified.

The eyes of man, there is a God will finde 464
 And punish this lewd sinne. I' th' meantime think
 That all such labours in his nostrils stinke, All Sunday
 And therefore shall prove fruitlesse : men intend labour is in vain.

But God it is that consummates the end. 468
 I cannot 'scape the blest Communion,
 Which doth with God effect our vnion,
 It is soe much abus'd by sinfull man,— The Holy Com-
 To passe the papist & the Lutheran, 472 munion is much
 Their trans & consubstantiation, abused.

Of both these errors to make no relation,—
 We that doe holde the verity indeed,
 That this same bred, wheron our soules doe feed, 476
 This wine we drink, is reall bred and wine,
 Although the mistery be moste devine ;
 Even we, I say, though we doe represent
 Passing by the
 Papist and the
 Lutheran, we

ourselves err in our opinion of this Sacrament.	The true opinion of the Sacrament,	480
	Yet in the vse doe erre, nay rather sinne, Which applide rightly is the meanes to winne Eternall life. Some men, which are vnable	
Some go to the Holy Table to please their sense;	To iudge the worth, come to this Holy Table	484
	Only to please their sence; others there are Which for so smale a pittaunce doe not care;— “What is a bitte of bread, a sip of wine?”— But that the law doth straightly them enioyne,	488
some think it is not worth the trouble, but go because the law compels them.	To be partakers of this holy meat And sacred drink. By farre they'd rather eat At their owne howses, wher their carnall sence May be suffie'd; their soules intelligence	492
[leaf 8]	May sterve for want of this spirituall food, And they regard it not. That's only good In their grosse braines, whose visibility And appetituall sensibility	496
Others esteem themselves un- worthy, and refuse to go on that account,	Lies open to their sence. Others ther be, Which doe indeed esteem more reverendlie Of the Lords Supper; & because they knowe The danger great, that to their soules may grow	500
	By their vnworthy eating, quite refuse To be partakers of it; still they vse Some let or other to detaine them back; Either they doe due preparation lacke,	504
or because they are not in charity with all men.	Or else they are not in true charity With other men. Ther must noe malice be In a communicant: 'tis true.—What then? Doe you surmise, O shallow-pated men,	508
	That this excuse is all sufficient To satisfie for such a foule intent?	
But remember, the king made his feast, and that you were bidden.	No, simple worldlings; the king made his feast, And you were bidden to it 'mongst the rest;	512
	But 'cause you would not come, you shall not tast His sacred supper, but you shalbe cast Into that pitt, with the ungodlie rout,	

Where the worme dies not, the fire ne're goes out. 516

And soe shall likewise he that boldlie came

Without his wedding roabe ; I mean the same

Which comes vnto the Table of the Lord

As to some common, ordinarie bord, 520

And never seekes to make true preparation,

But even eats & drinckes his owne damnation.

It is a lamentable thing to see

The ignorance & strange stupidity 524

Of men now living in the clearest light

Of the resplendant Gospell, as if night

Of darkest errorr still eclip's'd their eyes ;

They are so rude in the true misteries

528 in that which
concerns their
own salvation.

Of their salvation, scarcee one man 'mong ten

Can giue a true account of 's faith ; nor, when

He comes to due examination,

How he hath made his preparation 532

For the Lords Table, iustlie tell the number

Of Sacraments ; this only thing doth cumber

Some cannot
even tell the
number of the
Sacraments,

The wits of many & confounds their sence,

As I haue seen by plaine experience. 536

How far then are they from the perfect knowing

Of their true vse ! yet these men will be shewing

or their true vse.

Themselues moste forward to receive ; but what

They know not, nor they care not much for that ; 540

But for the world, to purchase earthly gaine,

[leaf 8, back]

They follow that with dayly sweat and paine.

It is a custome, lewd enough I 'me sure,

(And I doe wonder that our lawes endure

544 After receiving
the Holy Sacra-
ment,

Such profane vses) after the receate

Of that cœlestiall sacramentall meat,

For olde & young i' th' country frequently

Vpon that day to vse most luxurie. 548

it is common for
old and young to
goto the alehouse.

Each on[e] must then vnto an alehouse run,

Drink drunk, act any sinne vnder the sunne.

Why? this same day 's a day of iubile ;

It has been the
custome; and
they would
rather lose their
soules than their
priviledges.

It hath been an accustomed liberty 552
To spend this day in mirth, and th[e]y will choose
Rather their soules then priviledges loose.

Such men are
like him who
swept his house,
after which seven
evil spirits came
to dwell with
him.

And soe (I fear) not few among them will ;
For they, *which* on this day doe drink & swill 556

In such lewd fashion, may be likened well
To him that swept the howse wher he did dwell,
And made it clean, & garnisht it full faire ;
After *which* act ther did to him repaire 560

Seven evill fiends worse then the former were ;
More ongly sinnes did enter & dwell there,
And by his falling to more wicked sinning,
He made his end far worse then his begining. 564

Satan stands
ready to enter
into them as he
did into Judas.

So is't with them that in this sort doe sinne,
Satan stands close ready to enter in,
Even as he did in Iudas, *which* had eat
Unworthily the sacramentall meat. 568

And yet fond man regardeth not one whit,
Till he have made himselfe the devils bit,
Who at two bits, for so his name imports,
Devours both soule & body, mans two parts. 572

So man, whose
life is but a
bubble, is blown
from Christi-
anity.

Thus is man blowne, by every puffle of vanity,
From the true scope of Christianity,
His soules salvation. Wretched, wicked man,
Returne, repent ! Thy life is but a spanne, 576
A breath, a bubble ; think that thou must die
To live in joyes or endlesse miserie.

If the joys of
heaven have not
softened his heart,

And if the comfort of celestially blisse,
Whose joy beyond imagination is, 580
Haue not sufficient power to mollifie
Thy heart, heart hardned in iniquity,

let the fear of
hell do so.

Yet let the horrour of damnation,
Of whose strange paines no tongue can make relation.
Enforce repentance with a true contrition, 585
And that produce a forward disposition

To a new course of life ; refuse not grace
While it is offer'd ; while ther's time & space
Dally not with repentance, least iust love
Convert to furie his condemn'd love ;
And in that ire, iustly conceiv'd ire,
Confine thy soule to hells tormenting fire.

588 While he has time
let him not dally
[leaf 9]
with repentance !

592

Satira 2.

[AGAINST SHAMS.]

ARGUMENTUM.

Fronti nulla fides, ludunt spectacula mentem ;
 Non facies verum symptoma cordis habet.
 Decipimur specie recti, sub imagine veri
 Falsa latent ; virtus dissimulata placet.

No poet has been able to describe the Mausoleum,	<p>The brave erect Mausolian monument, That famous vrne, the worlds seventh wonderment, Whose sumptuous cost & curious workemanship Noe poet, though in Helicon he dip 596 His pen, by verse is able to dilate, Being made for wonder, not to imitate ;</p>
which, for all its outward beauty, is full of corruption.	<p>For all his glorious outside, without staine, Filth¹ & corruption doth wⁱthin containe. 600 The sunne, whose spacious orbe in magnitude Doth far exceed the earth, seemes to the rude, Ignorant of the astronomiecke art,</p>
The sun looks no bigger than a cart-wheel.	<p>Noe bigger then the wheel of Hobnols cart. 604 Counterfet gold, if we doe trust <i>our</i> eye, Will passe for purest mettall currantlie.</p>
The crocodile sheds tears before he devours his prey.	<p>The dredfull beast, yelepèd crocodile, Whose dwelling is about Ægyptian Nile, 608 Before he doth devoure his wishèd prey, Pitty in outward semblance doth display ;</p>

¹ MS. Fill.

- For brinish teares from his false eyes distill,
 When he is ready to destroy & kill. 612
- Full dear seafaring passengers abie
 The Syrens sweet enchaunting melodie,
The Syrens by their melody entice sailors to their destruction.
 Which by their singing evermore presage
 Death thretning danger by the furious rage 616
- Of an ensuing storme. Of Circes cup
 Who hath not heard, that who therof did sup
Circe's cup, though beautiful, changed him who drank from it into a brute.
 Was changd (strange metamorphosis in nature)
 From humane forme into a brutish creature? 620
- And yet the cup [w]as goodly to beholde,
 Richly enchasde with pearle, composde of golde.
 Glorious in view appeard Medusaes head,
 Nathlesse it did strike the beholders dead. 624
- Serpents & poysnous toads, as in their bowers,
Serpents and toads lurk under sweet flowers.
 Doe closely lurke vnder the sweetest flowers.
[leaf 9, back]
 But sencelesse things & sensuall beastes alone
 Mislead not mans to rash opinion; 628
- Even rationall creatures doe our iudgements cheat,
 Man is to man a subject of deceite;
Man is to man a subject of deceit;
 And that olde saying is vntrue, "the face
 Is index of the heart." False looking glasse 632
- To view the thoughts of man, when there doe raine
 Stormes of displeasure in mans vexèd braine;
 When mists of sorrow reasons eyes doe blinde,
 When revenge thunders in his ragefull minde, 636
- His face can carry sunneshine of delight,
his face is not the index to his heart;
 Allthough his soule be blacke as ougly night.
 You erre, fond physiognomers, that hold
 The inward minde followes the outward molde. 640
- Philosophers, your axiome is vnure,
 The soule is as the bodies temperature;
 Complexion noe certaine ground doth shew
and his complexion does not always show his disposition.
 The disposition of a man to know; 644
- Els why should Nisus, that same¹ pretty youth,

¹ MS. some. Cf. Sat. 3. 1101; 4. 1397.

Be of soe lewd behaviour? when, in truth,
His bodies crasis is angelicall,
And his soules actions diabolicall. 648

If men were
as they seem,
detraction would
not profess him-
self my friend.

Things are not as they seeme; for were they soe,
Detraction would professe himselfe my foe,
Shewing his rancors hate before my face,
And not behinde my backe worke my disgrace, 652
When in my presence he doth seem to be
As Damon to his Pithias, friend to me.

The tradesman
seems civil and
honest, but he'll
cheat you.

Mechanico, reputed by moste men
An honest tradesman & grave citisen, 656
When thou dost come into his shop to buy,
Although it be the least commodity,
With kind salutes & good wordes will receave thee;
But trust him not, in 's deeds he will deceave thee. 660

Madam's face is
painted and her
hair only a
periwig.

Madam Fucata seemeth wondrous faire,
And yet her face is painted, & her haire,
That seemes soe goodly, a false periwig.
Thus all her beauty is not worth a fig, 664
That doth appeare so glorious to *the* eye,
And strikes my gallant in loves lethurgie,
That soe doth boast of famous ancestry
And from great Iove derives his pedigree, 668

Her gallant
shoots out oaths
like artillery.

And speakes indeed, like Iove himselfe, in thunder;
For othes, as if they would rend heaven in sunder,
Shot out in vollies, like artillery,
Flie from his mouth, that peece of blasphemie. 672

He puts on a
disdainful frowne,
[leaf 10]

Like some great horse he paceth vp and downe,
Gracing his lookes with a disdainfull frowne,
And takes vpon him in each company,
As if he held some petty monarchy. 676

and swears he
has killed more

If any man by chance discourse of warre,
He being present this discourse will marre
By intermixing his high martiall deeds,
Swearing his manhood all mens else exceeds; 680
Vowing that his Herculean arme hath slaine

More men then populous London doth containe,
 Except the subvrbs. He hath made to flie
 The potent Turke, & got the victory 684
 By his owne valour. Charles the Fift of Spaine
 Was nothing to him, nor great Tamburlaine ;
 Stout Scanderbeg a childe ; he paralels
 Strong sinnewed Sampson, or, indeed, excels. 688
 What dares he not *performe*? Hee 'l vndertake
 To make the Spanniards vtterly forsake
 The Westerne Indies & their mines of gold,
 With some few chosen men ; may hee 'l vpholde 692
 His force sufficient to reconquer Fraunce,
 And with that kingdome once againe enhance
 The faire revennewes of the English crowne,
 Or lay their citties leuell with the ground. 696
 Hee 'l chase the Turke out of Hungaria,
 And force him leave his seat in Grecia ;
 Europe hee 'l free from his vexation,
 And bring againe that scattered nation, 700
 The Iewes, together to their Palestine,
 Which he by force will conquer, & confine
 To his obeisaunce. These he dares be bolde,
 And more then these, even acts that would make colde
 The heartes of men only to hear recounted, 705
 His martiall force, which Mars his force surmounted,
 Shall vndertake. Thou vainly bragging foole,
 'Ne're trained vp in brave Bellonaes schoole, 708
 Doe not I know, for all thou lookest see big,
 Thou never yet durst see a sillie pig
 Stucke to the heart? A frog would make thee run !
 Thou kill a man? No, no ! thy mothers sonne, 712
 Her only sonne, was a true coward bred.
 I 'le vndertake a sword shall strike thee dead,
 And never touch thee ! As for thy discent,

men than London
 contains.
 He has put the
 Turk to flight.

Samson and
 Charles the Fifth
 were nothing to
 him.

He can drive the
 Turk out of
 Hungary and
 Greece,

and restore the
 Jews to Palestine.

He's a vain,
 bragging fool.

His mother's
 only son was a
 coward.

¹ *descript* : of *coragious brag* : in margin of MS. by a later hand.

He was born in
fertile Kent,
and his father
was a clown.

Though thou maist boast the place was firtill Kent 716
That gave thee birth, yet was thy syre a clowne,
And kept his wife in a course homespun gowne ;
Who, seraping vp a litle wealth, began
To fashion thee an ill shapd gentleman. 720

But because he
has travelled
a litle

And now, because thou hast, like Coriate,¹
Traveld a litle ground, & canst relate
How many baudy houses thou hast seen
In the French country ; how the whores have been 724

an I seen a litle
of French life,

Kinder there to thee then our English punckes ;²
How many nunnes thou hast heard sing, & monckes
Say mattens ; thou thyselfe dost now repute
³The wort[h]iest wort[h]y of the race of Brute ; 728

he thinks he
excels all men in
bravery and
learning.

The rarest linguist England doth afford,
The bravest soldier that e're wore a sworde.
Vain vpstart braggadochio ! heartlesse cow !
Leave Mars his drumme, goe holde thy fathers plow !

The Puritan's
wife lives in sin,

Fine M^{is}tris Simula, the Puritane, 733
Which as the plague shunnes all that are profane,
Ready to faint if she an oth but hear,
For all her outward holinesse doth blear 736

and is her coun-
try's shame.

The worldes dimme eyes, plaies but the hypocrite,
Living in sinne & sensuall delight.
For, would you think it ? she was tane in bed
With a young, tender, smoothfaed Ganimed, 740
Her husbands prentice. Out, lascivious whore !
Thy countries shame, thy husbands festered sore !

Do their meet-
ings lead to this,
while the world
thinks them so
good ?

Are these the fruits thy frequentation
Of learned sermons yeilds ? Is this the fashion 744
Of your pure seeming sect ? Your meetings tend
Surely vnto some such like holy ende.
And yet the world, blinde world, thinkes you to be
Men of most zeale & best integrity. 748

Methinkes I see the rich chuffe, Sordido,

¹ Coryate's "Crudities" first appeared in 1611.

² See "Crudities," p. 26. ³ / I in margin of MS.

How basely in apparrell he doth goe :
 Vpon his head a thrice turnd greasy felt,
 His hose & dublet a tuffe ramskin pelt ;
 His stockings of the coursest woole yspunne.
 Full of broad patches, with thicke hobnaild shoone ;
 His lockram bande sewde to his hempen shirt ;
 A lethern thong doth serve his wast to girt,
 At which a pouch full 20 winters olde

The miser goes
 in a greasy hat,
 and coarse
 clothing, his
 linen collar
 stitched to his
 hempen shirt :

Hangs for his codpiece to keep out the colde.
 How hunger-starvd he lookes ! With thin lank cheekes,
 With beard vnkemd, with face fit soile for leekes, 752
 I dare be sworne, who e'er should see the goat,
 Would iudge him to be scarcely worth a groat.
 And yet this boore, this miserable swine,
 Hath landes & lordships, with good store of coine. 756
 Slave to thy wealth, thus from thy selfe to rend
 What thy next heir will soone as vainly spend !

how hungry he
 looks !
 His cheekes are
 thin, his beard
 uncombed ;
 you would not
 iudge him to be
 worth a groat.

Scotus, thou hast deceind the world enough,
 Which takes thee, clothd in thy embrodered stuffe,
 To be some lord at least. Poore silly groome, 760
 Which tother day wouldst faine have had the roome
 Of some base trencher-scraper, so to put
 Seraps twice runne over, in thy half starvd gutt. 77
 And now, with often filling of the pot,
 An office vnder my lords man hast got,
 Being some bread-chipper or greasy cooke,
 For much observance & respect dost looke. 776
 Goe where thou wilt, thou gettest none of me.
 I know too well thy genealogie.

The world takes
 Scotus for a lord
 at least, but the
 other day he was
 [leaf 11]
 half starved ;

Let ignorant asses bend their supple knees,
 And cry, "God blesse your worship," for some fees 780
 Of thy east office ; I as much doe scorne,
 As they desire the plenty of thy horne.
 Proud meacocke,¹ make the world no more believe

and now, having
 a post under
 somebody, he
 looks for respect.

The ignorant may
 salute him,
 but I scorn him,

¹ The *m* has been crossed out and *p* written over by another hand.

- Gentility is pind vpon thy sleeve ; 784
 For if thou doe, with my satirick verse,
 Thy parentage & manners I 'le reherse,
 And make the world, for thy monstrous othes,
 To laugh & hisse thee out of thy fine clothes. 788
 He that sees Moros in his brave attire
 Would deem him to be some discreet esquire,
 He speakes soe seldome, soe demure doth looke.
 But see how much a man may be mistooke ;— 792
 A verier foole dame Nature never bred,
 That scarce knowes chalke from cheese, or blew from red ;
 Yet amongst many which haue purblinde eyes
 This foolish sot hath been thought wondrous wise. 796
 I know a fellow (I 'le conceale his name)
 Hath purchasd, & yet doth possess, the fame
 Of a rare scholler, that hath noe one part
 Of learning, not the smallest dramme of art. 800
 And will you know how he got his repute ?
 I 'le tell you, soe you 'l promise to be mute
 And make no wordes on 't. 'Tis his asses guise,
 As soone as he from 's morning bed doth rise, 804
 After some turne or two in Paules, to drop
 In the precinct of some knowne stationers shop,
 And there, like a learnd Sir, with a grave voice
 He doth demand to see some special choice 808
 Of famous authors, whose true names by heart
 The foole hath gotten, of what tongue or art
 It skills not much ; French, Latine, Hebrew, Greeke,
 All 's one, he vnderstandeth all alike : 812
 Montaignes Essaies in French,¹ the history
 Of Philip Comineus,² poesie
 Of Virgil, Horace, & such Latin writers,
 St. Austine, Bernard, or some new enditers 816

and will make
the world laugh
at him and hiss
him.

Moros, who is
a very fool,
speaks so seldom
and looks so
demure, that
many think him
wise.

I know a man
who gained a
repute for
learning

by attending
booksellers' shops
and asking to see
the writings of
famous authors—

Montaigne, whose
Essays in French,
books 1 and 2, were
first published in
1580; books 1, 2,
and 3 in 1588.

[leaf 11, back]
Virgil, Horace,
Augustine,
Bernard,

¹ English translation published in 1603, 2nd ed. in 1613.

² Philip de Comines died in 1509. He wrote memoirs of his own time.

Of commentaries theologicall ;
 And sometimes he 's for philosophicall,
 And the best writers of astronomie,
 With phisick, logicke, & geometrie. 820
 Then Aristotle, Di[o]scorides, Aristotie, Dioscorides, Galen,
 Avicen, Galen, & Hypocrates ;
 The Hebrew Rabbins, Ptolomeus, Plato Ptolemy, and Plato,
 (Although the foole did never learne his Cato), 824
 Are in his mouth familiar. Some of these,
 Which to demaund his fancy best doth please,
 He for some hower or two will pore vpon,
 Which time is worth your observation ; 828 and poring over them for an hour or two.
 For sometime smiling with a simpring grace,
 In turning over those same leaves apace,
 To shew his skill i' th' tongues, hee 'l nod his head, Nodding his head, smiling,
 As if the place which he doth seeme to read 832
 Mov'd him to laughter ; then with thumb hee 'l cote,
 As if that sentence were of speciall note,
 And straight cry "pish !" as if he dislikd that and crying "Pish !" sometimes,
 Which he as much knowes as his grandams eat. 836
 Well, having (as he thinkes) sufficiently
 Guld the opinion of the standers by
 To his desire, the booke he downe doth lay,
 Demaunds the price, dislikes it, goes his way. 840 he demands the price, and sometimes will buy a petty English Pamphlet to gull the by-standers.
 Sometime perhaps, to blinde dull iudgements eye,
 Some petty English pamphlet he will buie.
 Thus hath this gull, among the common sort,
 Which iudge by outward shewes, got the report 844
 Of a great scholler, when, God knowes, the foole
 Was never farther then the grammer schoole.
 Thus mans opinion doth him oft deceave,
 And of true iudgement doth his minde bereave. 848
 Iudging by outward shewes we iudge amisse,
 For vice in vertues habite clothed is. If we judge by outward appearances we judge amiss :
 Hypocrisie seemes holinesse in looke,
 Fixing his eyes on heaven or in his booke. 852

	O, 'tis a most dissembling, harmfull devill, That 's good in shew & yet in heart is evill.	
hatred is often be- neath salutation ;	Backbiting slander, deep dissimulation, Are inside hate, yet outside salutation.	856
valour is only cowardice in disguise ;	Vanting in wordes true valour oft doth seeme, Yet by his actions we him coward deem ;	
flattery takes the form of good counsel ;	Soothing vp ill, pernicious flattery, In outward shew good counsel seemes to be.	860
[leaf 12]	Deformity, daubde with a face of paint, With beauties title doth herselfe a[e]quaint ;	
avarice is ac- counted thrift ;	Base avarice & sordid parsimony Is thrift ¹ accounted, & good husbandry ;	864
prodigality,	Excessive spending, sensuall prodigality,	
liberality.	Is thought all one with liberality ; Impudent boldnesse, rash temerity, Is held for vertuous audacity ;	868
Ignorance passes for learning, while learning is held in no repute.	Ignorance in his scarlet robe yclad, Accounted learning, in respect is had, When vertuous ² art, clothed in poor aray, Is held in no repute, till time bewray	872
Put no trust in seeming.	The seeming good that ignorance hath not, And the not seeming good that art hath got. Thus ther 's no trust to be reposde in seeming, Since virtue 's knowne by act, not by esteeming.	876

¹ MS. thrift.² Originally written *vertuous*, but altered apparently by another hand into *vertuous*.

Sat[ira] 3.

[AGAINST PRIDE, ETC.]

ARGUMENTUM.

Dum tendit superos ambire *superbia* cœlos,
 Decidit ad Stigium fulmine quassa lacuna.
 Æterno verum sic indignata *perisse*,
 Cœcos mortales ad sua regna trahit.

After the fabricke of heaven, earth, & seas
 Were gloriously composde, it then did please
 High Love (e're he began mans operation)
 To give vnto the Angels their creation.
 No earthly substance was in them at all,
 Their formes were heavenly & spirituall.
 Yet some of these, vpon the very day
 They were by God created (if I say
 Vntruth, I can alleadge mine author for it),
 Swelling with pride (oh, I to write abhor it)
 Because they were such glorious creatures, strove
 To take possession of the throne of Love.
 But he, displeasde with such ambition,
 Struck them with lightning downe to Acheron,
 And them confined perpetually to dwell
 In the darke horreur of infernall hell.
 Thus were faire angels ougly devils made,
 And one dayes sinne an everlasting trade.

After the creation
 of the heavens
 and the earth,
 angels were
 called into being.

880

On the very day
 of their creation
 they attempted
 to dethrone the
 Almighty,

884

888

who drove them
 into hell.

892

After the fall of these, man was created and woman made to be his associate	After the fall of these was man compacted, And from him sleeping woman was extracted And made to be a kinde associat Vnto him. Now the devill shewes his hate	896
[leaf 12, back]	And swelling envie 'gainst God in his creature Formd to his image, man ; to make defeature Of his estate in blisse, he doth intend And fittest opportunity attend.	900
To work their fall Lucifer seeks an opportunity,	To worke this feat proud Lucifer's enioynd, And goe[s] about it swifter then the winde. "Shall I," quoth he, "fall from celestiaall blisse Into the horror of hells blacke abysses, And man escape? Shall I in torment live, And man in pleasure? Shall I only grieve, And man goe scotfree? No, 'twill ease my paine If in my griefe I him copartner gaine ; And I will doe it : if my plots hit right, I'll bring his soule vnto perpetuall night." This saide, the serpents shape he takes & hies Vnto the tree in midst of Paradise. There findes the woman, after namèd Eve, The weakest vessell, easiest to deceave ; Whose minde with hellish pride he straight inspirde That she [the] trees forbidden fruit desire ; The tree of which alone she might not eat, The tree forbidden by the Lord for meat. The tree of knowledge, knowledge of much evill, She gathers straight, seduced by the devill, Which greedilie, without advice, she tasted, And then to give her husband of it hasted. Whom when she had allurde vnto her will, And both had tasted, then they knew their ill ; But all too late (first Phrygians ¹) they grew wise,	904 908 912 916 920 924
thinking to ease his own pain by making man co-partner in his grief.		
Eve's mind he inspires with pride,		
causing her to eat of the tree of knowledge.		
Grown wise, Adam and Eve		

¹ This may refer to the Phrygian oracle which promised empire to him who untied the Gordian knot, cut by Alexander the Great. Or it may be an allusion to the low estimate in which Phrygian character was held by the ancients.

- Being both thrust forth Edens Paradise ; 928 lost Paradise,
Which happy place man ever had possessed,
 If they had never in this sorte transgressed,
 Unhappy three, first causers of *our* evill,
 Fond man, proude woman, & accursèd devill ! 932
 Since this hath pride increasd with Adams seed,
 And Lucifer companions shall not need ; Since this, pride
 Man with soe many kindes of pride doth swell has gone on
 As if he strove headlong to run to hell. 936 increasing in
 Adam's seed.
- Some shew their pride in raysing stately bowers,
Which seem to threatne heaven like Babell towers ;
 Building so strong, erecting them so high,
 As if they ment to live eternally, 940
 In spite of Iove. Others bestow more cost
 In houses built for pleasure, *which* they boast
 Are but for shew, then would maintaine & cherish
 Thousands of poore soules *which* are like to perish : 944
 Confusion sure will light on their pretence
 Which wast their treasure in soe vaine expence.
- Others there be *which*, clad in gay attire,
 In stately gate & loftie lookes, aspire 948
 Above their ranke ; holding inferiors base,
 Scarsely *permitting* equalles come in place
 Of fellowship, vnlesse their peacock sutes
 Gaine them admittance in their proud reputes. 952
 O, these are men of admiration,
Which follow each fantastique fashion,
 To be observd with reverence & respect ;
 When, if we could the inward man detect, 956
 God knowes that I am not deceavd a whit,
 Their gay apparrell covers litle witt.
- Most of *our* women are extreanly proud
 Of their faire lookes, & therefore doe enshroud 960
 Their beauties in a maske ; with greater care
 Their faces then their soules, to keepe faire.
 Some of this kinde when beauty gins decay,

which man
would ever have
possessed.

Since this, pride
has gone on
increasing in
Adam's seed.

Some show their
pride in stately
buildings,

and some in
houses built for
pleasure.

[leaf 13]

Others, in fine
clothing and
lofty lookes,
aspire above
their rank.

These follow each
vain fashion,
but their gay
apparel covers
litle wit.

Most of *our*
women are
proud—they
paint their faces.

- By art restore what nature takes away, 964
 Painting their visage. Cursed Iesabell
 That taught them this, will bring them all to hell.
 This vice in woeman only doth not bide,
- The men curl
 their pates and
 wear love-locks ;
 others paint their
 faces.
- Men alsoe are infected with this pride. 968
 Some curl their pates to make their lookes more fair,¹
 Others delight to wear a locke of haire,
 A lovelocke, *which* being of the longest size
 Doth the lewd wearer quite effeminize. 972
 Nay some with fucus will besmear their face,
 It ads to their complexion better grace.
- I know one who
 is ever looking in
 his glass, setting
 his perfumed
 beard or combing
 his hair.
- I knowe a snowt-faire, selfe-conceited asse,
Which is still prying in a looking glasse 976
 To see his fooles face, washt with ly o 'th' chamber,
 And set his beard, *perfumde* with greece of amber,
 Or kembe his civet lockes, soe far in love
 With his owne beauty, that I fear hee'l proove 980
 Sicke with conceat ; for the *which* maladie
 I can prescribe no better remedy
 Then wish the glasse, wherin he views his face,
- The fate of
 Narcissus might
 cure him.
- A river, him to take Narcissus place, 984
 So the next time he came on 's face to looke
 He should be drenchèd in the liquid brooke.
 But leaving him a courting in the glasse
 His owne vaine shadowe, I this coxcome passe. 988
- [leaf 13, back]
- Others there be *which*, selfe-conceited wise,
 Take a great pride in their owne vaine surmise,
 That all men think them soe ; these take delight
 To hear themselves speak ; if they can recite 992
 A thing scarce worth the hearing, they will prate
 Till they tire all men with their idle chatt.
- Some, like
 Phaeton, aspire
 at honours far
 above what they
 deserve,
- Others, ambitious like fond Phaeton,
 Aspire to guide the chariot of the sunne, 996
 Aiming at honours far above their place,
 Till by their pride they worke their owne disgrace.

¹ Margin worn away : may have been *faire*.

- Presumptuous pride in others doth remaine,
 And these high Ioves almighty power disdaine, 1000
 And (like those giants) fight against the gods,
 Till, Pharoah like, they scourgèd are with rods
 Of dire affliction, & their hardned hearts
 Vnto their guilty soule dispaire impartes. 1004
 But I too much insist in generall :—
 Pride in particular must be dealt withall.
 He that desires to breake a bunch of wandes,
 Must not take all at once into his handes, 1008
 But singlie, one by one ; and if he trie,
 He may then break them with facility.
 Reader, doe thou the application make,
 For I to other matters me betake. 1012
- Proud Romish prelat, triple crownèd Pope,
 Which vauntst of Peters heavenly keis, that ope
 The dore that leads vnto celestiall blisse ;
 Which makst great princes stoope thy foote to kisse,
 Emperours vpon thy stirrop to attend, 1017
 When as thou wilt thy stately horse ascend ;
 Damd Antichrist, proud Lucifers first sonne,
 Ambitious beast, great whore of Babilon ! 1020
 Thou false vsurper of Gods regal throne,
 How darst assume his honour, *which*, alone
 Monarch of heaven & earth, disdaine[s] to see
 Corrivals in his sacred Emperie ? 1024
 How darst thou take vpon thee such authority
 Which doth belong to Gods high majesty,
 To forgive sinnes, to award heaven & hell
 At thine owne pleasure ? Wher didst learne to swell
 With such ambition ? Thinkst thou Peeters chaire
 Can sheild thee from Gods wrath ? Can once impaire
 And lessen thy deservèd punnishment ?
 Can free thee from eternall detriment ? 1032
 Thinkst thou that he presumption can abide,
 Which did not spare his angels for their pride ?

and are punished
for their pre-
sumption.

I have dealt long
enough with
generalities, I
come now to
particulars.

The Pope makes
princes kiss his
feet, and emperors
hold his stirrup,
as Frederick
Barbarossa did
that of Alexander
III. [*Coryate's
Crudities*, p. 201,
ed. 1611.]

He is a false
usurper of God's
honour.

Peter's chair can
not shield him
from God's
anger.

No. Thou shalt finde that he will vengeance take,
Sending thee headlong to the Stygian lake. 1036

[leaf 14]
Madam Poppæa
is so stately that
she can neither
sit nor walk
alone.

Maddam Poppæa is soe stately growne
That she can neither sit nor walke alone ;
Store of attendants still must wait vpon her,
And doe obsequious homage to her honour. 1040

Cloth of Arras
must be her
carpet, her horse
must be shod
with gold.

She bathes in
goats' milk.

The ground she thinks vnworthy is to bear
Her precious body ; when she doth vprear
Her selfe vpon her feet, there must be spread
Rich clothes of Arras wher she goes to tread. 1044
If she doe ride, the horse that must vpholde
So rare a burden must be shod with golde.

When she intends to wash her selfe she hath
Of goats pure milke a sweet preparèd bath. 1048
Musick beyond the musick of the spheares
Must still attend vpon her itching¹ eares.

How can the
Fates permit her
to go on un-
punished ?

Her food must be Ambrosian delicates,
Dissolvèd pearle her drink. Impartiall fates ! 1052
How can ye suffer this lascivious quean
Thus swell in pride, thus swim in pleasures streame,
And holde your thunder fast ? Proud, stately dame,
Which more respectst thy body then thy fame, 1056

The Almighty,
who slew Herod
for his pride, will
punish her.

Or thy soules health, know that all working Power
Which did confound (by wormes that did devour
His cursed body) Herods lofty pride,
Will, when thou thinkst thou art most diefied, 1060
Severly punnish with confusion,
To thy soules horror, this presumption.

Lucius spends
his all to maintain
his harlot in
luxury.

Lucius spends his substance & his store,
To keep in gallant fashion his proud where, 1064
Yet al's to litle to maintaine her pride ;
She must be coacht, forsooth, & bravely ride.
Lackies before her charriot must run,
And she in spangled gold, clothd like the sunne, 1068
Dazels the eyes of men, or she complaines

¹ MS. itching.

- He loves her not, & such a man maintaines
 His love in better fashion ! Then his land
 Must flie, for soe his mistris doth command, 1072
 To bolster vp her pride. O foolish sot,
 Thus to procure thy reputations blot,
 Thy states vndooing, & thy soules perdition
 For on[e] soe base & of soe vile condition ! 1076
- Drusus, that fashion-imitating ape,
 Delights to follow each fantastique shape ;
 Every new habit of hell-hae[t]hed sinne,
 Though it vndoe him, hee'l be clothed in ; 1080
 And prodigally vpon every toy
 Lash out his substance ; 'tis his only ioy
 To see himselfe not differing in a hair
 From the true stamp of a brave Cavaleer. 1084
- Vain Epainnutus, selfe-admiring gull,
 Doth speake orations, write whole volumes full
 Of his owne praises. Silly, simple sottie,
 Hast thou that auncient, true saide sawe forgot, 1088
 That "a mans praise in his owne mouth doth stinke" ?
 Or dost (foole if thou dost) absurdly think
 This age such shallow pated men affords,
 That will give credit to thy boasting wordes ? 1092
- Because in gay apparell thou art drest
 Some puppet-like thou dost aduancee thy crest,
 And swell in big lookes like some turkie cocke,
 Ready to burst with pride, & even to choake 1096
 With selfe-conceit of thy perfection,
 Which is iust now, though the infection
 Of thy high leveld thoughts lets thee not see
 The ongly face of thy deformity. 1100
- Thou which thinkst Adon, that same lovely boy,
 Dame Natures dareleng, Cithereas joy,
 A tannie Negro, or Barbarian Moore,
 Compared to thy selfe, & dost adore 1104
 Even thine owne beauty like some demigod,

His lands go to
minister to her
pride.

Drusus imitates
the fashions like
an ape, and will
dress like
cavalier.

[leaf 14, back]
Another writes
volumes of his
own praises,

and because he is
well-dressed is
bursting with
pride.

He thinks Adonis
a Negro compared
to himself,

- Which* (for on purpose thou dost goe abroad
 To shew thy selfe), thou vainely dost surmise
 Doth even ravish the beholders eyes. 1108
 Noe wench that sees thee, but straight fells in love
 With thy rare feature, & doth wish to prove
 The tast of thy Ambrosian lip ; one kisse
 From thy mirre-breathing mouth were endless blisse ;
 But gavst thou other joyes (*which* in thee lies) 1113
 They would be thought 'bove ioyes of paradise.
 Thou bladder full puffed vp with vanity,
 Whom with my pen I prick, that ther might[t] flie 1116
 Out into open aire all windy pride,
 All self-conceit ; then being repurified,
 Before the purchase of all earthly pelfe
 Learn Solons saying, "Mortall, know thy selfe." 1120
 Neotimus, why art thou growne so proud,
 Instead of Iuno to embrace a cloud
 P' nothing worth ? These honours heaped vpon thee
 Are but as shadowes, & will soone flie from thee. 1124
 Ther is an everlasting dignity
 Of greater worth and more insignuity,
 To be sought out, *which* thou shalt ne're attaine,
 If pride in thy aspiring thoughts doe reigne. 1128
 Contemne not them because thy selfe art high,
 Who, if the heavens had pleased, might equally
 Have ranked with thee, yet now are low in state ;
 All men are not predestind to on[e] fate. 1132
 Become more humble, & cast downe thy looke,
 Least prides bait snare thee on the devils hooke,
 And having caught thee, hale thee downe to hell,
 With fiends in everlasting paines to dwell. 1136
 For why shouldst thou be proud 'cause thou art high
 In titles of renowned dignity ?
 Honour 's a flower that will soon decay ;
 Honour 's a vapour, quickly blowne away ; 1140
 And 'tis a saying held for true of all,

and fancies his
good looks ravish
the eyes of all
who see him,

and that one
kiss from him
would be endless
bliss.

But he is only
like a bladder
puffed up with
vanity.

Another is proud
of empty honours,

[leaf 15]
and forgets that
he might have
been as low as
those whom he
despises.

Honour is a
flower, a vapour,
and is soon
blown away.

"A sudden rising hath a sudden fall."

Philarchus (*which* in his ambitious minde
 Devoures whole kingdomes) doth smale comfort finde
 In his olde vneckles new-framde married¹ life, 1145
 But lesse in the male issue of his wife.
 The bastard brat (for soe he calles his cozen)
 Defrauds his expectation of a dozen 1148
 Of goodly lordships, *which* (his hopes were faire)
 Should come to him, as the next lawfull heire.
 But now this boy, *which* stands as a crosse-barre
 Twixt him & home, doth all his fortunes marre. 1152
 But long he shall not soe, if figs of Spaine,
 Or pils of Italy² their force retaine ;
 If ther be meanes that his pretence will further,
 If ther be hands that dare enact a murder, 1156
 Hee'l send his soule (wher himselfe ne're shall come)
 To Abrahams bosome (mans long lookd for home).
 Nor shall his aged vnekle 'scape this net,
 Least if he live he doe more sonnes beget ; 1160
 Least he more issue by this marriage have,
 He shalbe wedded shortly to his grave.
 But then his vneckles wife surviues, purehance
 Left quick with childe ; & then he may goe dance 1164
 For a new living ; no, he likes not that,
 She shall be soone pact after too, that 's flat ;
 Besides, her ioynture, in his heart engravde
 With duple greatnesse, by her death is savde. 1168
 Ambitious slave ! wilt make a crimsen flood
 Of thy neare dearest kinsmens vitall blood,
 To wash thy murdrous handes ? Think not at all
 Vpon a deed so much vnnaturall ! 1172
 Shall hope of some vain titles move thy minde,
 To doe an act perpetually combine
 With horroure of a guilty conscience

Philarchus is
 annoyed because
 his old uncle is
 married and has
 a son,

who, if he lives,
 will defraud him
 of the property
 he expected.

The child and his
 father must be
 got rid of, and so
 must the wife.

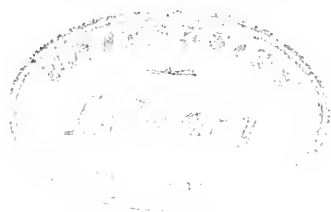
He will bathe his
 hands in his
 kinsmen's blood

[leaf 15., back]

¹ This word seems to have been originally written *marriage*.

² Referring to the practice of secret poisoning.

- (A most deserved & due recompence) 1176
- to gain a little
land. Wilt thou for purchase of a litle land,
With innocent blood distaine thy guilty hand?
Desist ; for murder 's an iniquity
- Their blood will
cry to heaven for
vengeance. That for iust vengeance vnto heaven doth erie. 1180
And darst thou then insist in thy invention?
Is there noe hope to alter thine intention?
No ! Thou art flesht in sinne, & dost despise
My Christian counsell ; Satan blinde[s] thine eyes. 1184
Goe forward then in this lewd preparation,
But know thou headlong runst vnto damnation.
- Thus Lucifer
strives to increase
the inhabitants of
hell. Thus Lucifer, *which* through ambition fell,
Strives dayly to bring company to hell 1188
Of each degree & sex, from every nation.
Mortals, become more wise ; make preparation
Of armes defensiuie to resist this devill
Which would procure *your* everlasting evill. 1192
But you, whose vnrelenting heartes persist
In fearfull pride, will then cry, "had I wist,"
- When it is too
late men will see
their error. Yet all too late, when each his sinne shall rue ;
You having *your* iust meed, & hell his due. 1196
Thoug[h] God awhile his punishment delay,
A thing deferd 's not taken quite away.
But now enough of Luciferian pride,
Ther 's other vices in the world beside. 1200



Sat[ira] 4.

[AGAINST AVARICE, BRIBERY, APOSTASY.]

ARGUMENTUM.

Effodiuntur opes ex imo viscere terræ,
 Quæ fiunt miseri causa, cibusque mali.
 Omnia sunt auro nostræ vanalia Romæ,
 Ius, pudor, & probitas, favor & ipse deus.

Insatiate Avarice then first began
 To raigne in the depravèd minde of man
 After his fall; & then his mother Earth,
 That gave first being to his bodies birth, 1204
 Vngracious childe, he did begin to wound,
 And rend the bowels of the harmelesse ground;
 For precious metals & rare minerals¹ ies
 Her veines, her sinnewes, & her arteries. 1208
 Among these, Golde, Dame Tellus glittering sunne,
 Was with his sister Sylver, earth[s] bright moone,
 Digd from the center of rich Aurimont,
 Sol & his sister Phebe to confront. 1212
 But for that silver golde in price doth follow,
 Because from him, as Cynthia from Apollo,
 She takes her light, & other mettals all
 Are but his vassaile starres; they well may fall 1216

Avarice soon
 took possession
 of man's mind,

and induced him
 to search the
 earth for
 treasures,

for gold and
 silver and rare
 minerals.

[leaf 16]

¹ The final *s* is 'smudged,' and the Author's comma is after *ies*—thus: *minerals ies*, . The sense is not very clear, but it seems to mean, Avarice, for precious metals and minerals, eyes (i. e. searches) her veins, &c.

- Under his title, therefore I 'le expresse
 Others in him, the great includes the lesse.
 He who first sought gold was the cause of
 'wronging right,' He that first searched the teeming earth for golde, 1220
 Now as a demigod *perhaps* enrolde
 In Fames eternal booke, was the chief cause
 Of wronging right & abrogating lawes.
 For since these mines bewi[t]chd the mindes of men,
 What mischiefs haue ensude my worthlesse pen 1224
 Cannot delineat, but we all can tell
 The number infinitely doth excell;
 Omitting former ages & strange climes,
 The vices of our nation in these times, 1228
 So far exceede in quality & number,
 That to recite them would whole volumes cumber.
 Iustice, opprest by golden bribery,
 Hath left the earth-stage of mortality 1232
 And fled to heaven for succour & defence,
 Wher she doth keep eternall residence;
 And now our lawes for Mammons cursed golde
 Like as at open mart are bought & solde. 1236
 Our lawyers, like Demosthenes, are mute,
 And will not speak, though in a rightfull sute,
 Vnlesse a golden kei vnlocke their tongue;
 Then how thei'l sweat, be it for right or wrong, 1240
 And get their cause too, or it shall goe hard,
 When the poore client, of his right debard,
 Cursing the law, first for mans good ordainde,
 Grieves at his losse, *which* ne're can be regainde. 1244
 Let some damnd villaine of all grace bereft
 Commit a murder, sacriledge, or theft,
 And if he can proeure but store of pence
 Our iustice then will wth the law dispence, 1248
 And grant the hell-hound life, when, for lesse cause,
 Poore men abide the rigor of the lawes.
 Let lustfull Iove, that virgins would defloure,
 In Danaes lap rain but a golden shower, 1252

- Her chastety will soone be washt away,
 And she be ready for his amarus play.
 Let some rich cuffle, Thersites-like in shape,
 Of far worse qualeties then an olde ape, 1256 An old wretch
 Which hath nought in him that may speake him man, who can't speak
 without slauering
 But a good purse ; although he scarcely can
 Speake without slauering, goe without a crutch,
 Be rivall to a man that is not such 1260
 In wealth, though far above him in desertes,
 As good discent, rare features, vertuous partes ;
 Yet for all this, I ten to one will lay,
 The richer man carries the wench away. 1264 [leaf 16, back]
 will gain a wife
 where a poor man
 of good parts
 will fail.
 Honours & offices, which in times of olde
 Were given for desertes, are bought for golde.
 Sir Iohn Lacklattin, one that ne're did passe
 In any place, but for an ignorant asse, 1268
 If he can grease his patron in the fist,
 Shall for his gold be richly benefiede ;
 When he that better doth deserve the place,
 If poore, shall be repulsèd with disgrace. 1272 Honours and
 offices are
 bestowed upon
 the ignorant
 because they can
 pay.
 Lode but a silly asse with store of golde
 And he will enter in the strongest holde.
 Let a foole passe by in a golden coate,
 He shalbe reckond for a man of note 1276
 By those that know him not, when on[e] that's wise,
 Poore in arraie, seemes abiect in their eyes.
 Tradesmen make no account for golden gaine
 To sell their soules vnto eternall paine ; 1280 Tradesmen cheat,
 and cozen and
 forswear
 themselves.
 Daily each one, in vttering of his wares,
 Cosens his chapmen & himselfe forswear.
 The vsrer hords golde vp in his chest,
 Making an idole of it. To be blest 1284 The usurer hoards
 up gold
 Is to get store of golde, the wre[t]ch doth thinke ;
 When the fruition scarcely lets him winke,
 For sleep he cannot, till i' th' end his pelfe
 Shipwracks his soule vpon hels rocky shelve. 1288 and shipwrecks
 his soul.

Many for golde have turnd (like Iulian)
Apostates to true religion,

Some, Judas like,
sell Iesus for
gold.

And have, with wicked Indas, Iesus solde
For the vaine purchase of a litle golde. 1292

Thus doth the devill, full of slie deceits,
Fish for the soules of men with golden baites ;
And to increase his kingdome, doth assay
By this temptation to *pervert our way*. 1296

The Lacedæmon-
ians banished
gold from their
commonwealth.

Well did the Lacedæmons banish golde
Out of their common wealth ; well did they holde
Community of all things necessary ;
For by this meanes they were not accessary 1300
Vnto the many kindes of wickednes,
Which the vnsatiable greedinesse

He who gains
most is best off,
for the world
may be led in a
golden string.

Of golde in this *our* iron age begets ;
Which to entrap, so many kinde of nets, 1304
So many damnd plots are dayly laide ;
He that gets moste thinks himselfe best apaide,
And well he may, for in a golden string
A man may lead the world to any thing. 1308

[leaf 17]

What in these days may not a man command,
That seekes to purchase with a golden hand ?

Fortunate Fatuo was late dubd a knight,
Not for his wit, or for his martiall fight ; 1312
For wit ne're blest him, valour never knewe him ;
What may the cause be then that only drew him

One is dubbed a
knight because
by stealth he can
buy the honour.

To this preferment ? Faith, his store of wealth,
For honours now ar[e] purchased by stealth 1316
Of vndermining bribes. Canst thou disburse
Good store of coine from a well lined purse ?
Thou shalt not want authority to grace thee,
And in an office of repute to place thee, 1320
Be thy life ne're so vilde. O evill times,

Men now esteem
great means
more than great-
ness, and goods
more than
goodness.

And ill conditioned men, that act such crimes,
Which great meanes then good meaning better deeme,
And more of goods then goodnesse doe esteeme ! 1324

But bootelesse I exclaime on this same age,
 This vntrelenting age, whose furious rage
 Will not be mollified as it hath been,
 But is now hardned in vngodly sinne.

1328

Though the
 world may be
 none the better,
 I'll expose all its
 villanies.

Yet, though the world nothing the better grow,
 I'le rip vp all the villanies I know.

Flavia, because her meanes are somewhat scant,

Doth sell her body to relieve her want,

1332

Yet scornes to be reputed as a quean,

Flavia, scorning
 to be called a
 quean, sells her
 body to all
 comers,

Though wth moste nations she have been vnclean.

English, Scots, Dutch, French, Spannish, yea, black

Moor[es],¹

If they bring store of gold, her open dores

1336

Conveigh to private lust; bee't day or night,

no matter of what
 nation they may
 be.

Golde vsers them to sensuall delight.

Thus often fighting vnder Cupids banner

Perhaps she's sometimes taken in the manner,

1340

And being brought before authority,

Which should correct her hell-bread villany,

If golde speake for her in the present tense,

The officer deputed for th' offence

1344

Will winck at smale faultes & remit correction.

If she's brought
 before the
 magistrate the
 prosecutor can be
 bribed.

This foolish, knavish pittie's an infection

Spread through *our* land, & hurtes *our* common wealth—

Iustice restore her to her former health!

1348

For true's the saying (magistrates, beware!)

“He harmes the good that doth the evill spare.”

Midas is patron to a goodly living,

And Stolido, that dunce, hath now been driving

1352

A price for it. What, benefices solde?

Benefices are
 bought and sold:

This was not wont to be in times of olde,

But Simonie is now soe common growne,

That 'tis account noe sinne, if kept vnknowne.

1356

Or² otherwise, lawes danger to prevent,

[leaf 17, back]
 Simony is so
 common that
 men don't care
 to hide it.

The patron wth the parson will indent

¹ MS. worn away.

² MS. Or.

That he shall have the living in this wise,
 Suffering him yearly to reserve his tithes ; 1360
 When the whole parish knowes the better part
 Of all the living, those his tithes imparte.
 Thou wicked imp, thus to abuse the C[h]urch,
 And with such sacrilegious handes to lurch 1364
 Gods sacred duties, *which* he doth afford
 To the dispensers of his holy word !
 How dar'st thou with all-seeing Iove dissemble ?
 Me thinkes thou shouldst with great amazment tremble
 At that most fearfull yet just punishment 1369
 Powrd downe one Ananias, whose intent,
 Like thine, was in most damnd hypocrisie
 To mocke God with a shew of charity. 1372
 But for this sinne he & his cursèd wife
 Suddenly fell downe dead & lost his life.
 Take heed the like plague fall not on thy head,
 If thou *persist*, high Iove can strike thee dead ; 1376
 Though he awhile forbear to shew his ire,
 His mercy keeps back what thy sinnes require.

Signior Necessity, that hath no law,
 Scarce ever read his Littleton,¹ a daw 1380
 To a solliciter, is now become
 Iustice of peace & coram ; takes his roome
 'Mongst grave & learned Iudges ; is still cald
 Right worshipfull, his wit & pate both bald. 1384
 And yet the foole expects th' ensuing year
 To be elect high sherif of all the sheire.
 I, & he hath great hopes, for the whole tribe
 Of voices that elect the sherif hee 'll bribe ; 1388
 And after that he hopes to get consent
 By this meanes to be knight o' th' parliament.
 Base minded peasants, *which* for some few pence
 Give to [a] foole such place of eminence ! 1392
 Ignoble Crassus did in litle time

It is very wrong
 to deceive the
 Church and
 dissemble with
 God.

Men who do so
 should remember
 the fate of
 Ananias

The man who
 is ignorant of the
 law is made a
 Justice of the
 Peace,

and expects to be
 sheriff and M. P.
 He'll bribe the
 lot to gain his
 end.

¹ Littleton died in 1481.

- Vnto the top of honours mountaine cline ;
 If you aske how he rose, let this suffice,
 His wealth was great, & therefore needs must rise. 1396 Men whose wealth
is great must
rise.
 Ruffino, that same roring boy of fame,
 By braules & wenches is diseasde & lame ;
 Yet hath some store of crownes left in his purse,
 Which he with all his heart would fain disburse, 1400
 And those that healpt him benefactours call,
 To get a place in the new hospitall. Even admission
to the hospital is
to be gained by
money.
[leaf 18]
 Fear not Ruffino, for it is decreed
 Those that have meanes to give shall only speed. 1404
 Loth am I to rip vp my nurces shame,
 Or to accuse for this those schooles of fame,
 The Academies : yet for reformation
 Of this abuse, I must reprove the fashion 1408 The Universities
are not free from
blame.
 Of divers seniors, which for private gaine
 Permit some ignorant asse, some dunce, attaine
 A schollers or a fellowes place among 'em. A dunce may
buy a fellowship.
 Some think perhaps of malice I doe wrong 'em, 1412
 But the poore students know it to be true,
 Which wanting meanes, as often want their due.
 Art was not thus rejected heertofore,
 But plenty now hath made a scholler poore. 1416
 Learning was wont to be the highest staire,
 Vpon whose top was fixd preferments chaire ; Learning used to
be the ladder to
preferment,
 In which the best deserver was instald,
 The worthiest man to highest honour cald. 1420
 But now the world's altred, changèd is the molde,
 And learnings step is turnd to massie golde.
 To get preferment who doth now intend, but now the
ladder is made of
gold.
 He by a golden ladder must ascend. 1424
 Thus cursed golde doth bear soe great a sway
 That nurseries of learning doe decay ;
 For not the meanes of taking our degrees
 Are quite exempt from bribes ; for duple fees 1428 For double fees a
dunce may be a
doctor and walk
in scarlet.
 A dunce may turne a Doctour, & in state

- Walke in his scarlet ! O, vnhappy fate !
 When paltry pelfe doth worthlesse ignorance
 Vnto the top of learnings mount aduancee. 1432
- If a cook wants to
 dress meat in
 Lent, Cocus, that faine would thrive, hath a[n] intent,
 To curry favour, to dresse meat in Lent—
 How is 't to be obtainde ? hast store of golde ?
 And canst thou spare a litle ? then be bolde, 1436
 Persue thy project, & I 'le vndertake
- and can bribe the
 overseer, The overseers will a licence make,
 By *which* is granted leav to dresse for th' sicke,—
 Vnder the colour of *which* pretty tricke 1440
 Thou mayst make sale of it to whom thou list.
 Sayth master mony-taker, greasd i' th' fist,
 "And if tho[u] comst in danger, for a noble .
 I 'le stand thy friend, & healep thee out of trouble." 1444
- he is sure to
 escape all trouble. But these are petty crimes *which* now I cote,
 This vicious age acts sinnes of greater note,
 And them by greater persons, in *which* sence
 Th' offenders greatnesse aggravates th' offence. 1448
- A ruffian com-
 mitted a murder
 and was appre-
 hended for it.
 [leaf 18, back] Taurus, that ruffien, in his drunken fit
 An execrable murder did committe,
 For the *which* fact he straight was apprehended,
 And should, had right tooke place, have been con-
 demnèd. 1452
- The Judge was
 bribed, and
 instead of
 condemning, But marke th' event ; his mony stood his friend,
 And sav'd the caitive from a shamefull end.
 For having the chief iudge solicited
 With bribes, from iustice him he quite misled ; 1456
 Who when he should pronounce¹ his condemnation,
 Instead therof gave him his approbation,
 Vowing there was good reason him to clear,
 'Cause 40 angels did to him appear, 1460
 Which spake him guiltlesse. O,² rare vision.
 And admirable golden apparition,

¹ MS. *of pronounce*, with *h*, and a partially-formed *a* crossed out, between the two words. ² MS. *ô*.

That had the power to make good such evill,
And turne a demigod into a devill ! 1464

Turnus his enemy would faine supplant,
Yet how to doe it iustly, cause doth want. If a man wants
to supplant his
enemy

His Machiavillian¹ pate doth then devise
To overthrow him by meer forgeries ; 1468

Then saith he is a traitor to his² prince,
And that he can of treason him convince.

Divers seditious wordes are then invented,
For *which* he is before the iudge convented ; 1472 he accuses him
of treason and
bribes his

But there wants witnesse to confirme this lie,—

Tut, they are easily found ; his neighbours by
Are knights o' th' post,³ and for a litle coine

Will swear what ever he doth them enjo[i]ne. 1476 neighbours
to give witness
against him.

Thus armed, he brings to passe his dammed will,
And like a villian guiltlesse blood doth spill.

But he & 's knights o' th' post will post to hell,
That thus their soules vnto damnation sell. 1480

Codrus to his poore cottage had some land,
With *which*, & with *the* labour of his hand,
Six litle children & his sickly wife The poor man
with six children
and a sickly
wife owns a
cottage and a bit
of land ;
He did maintaine in such estate of life 1484

As his best meanes could yeild, sufficient
Because they therwithall did live content.

But now Antilegon, his neighbour by,
Because the ground did lye commodiously 1488

For his owne vse to make a garden plot,
Hath eneroacht all & sure possession got, but his rich
neighbour
wants it for a
garden.

Which he maintaines by force. Poor Codrus is
Constrained to sue *sub formâ pauperis*, 1492

(As wanting friends & mony) to regaine

What is his owne. T' other doth entertaine

The best of counsell, & his golde 'gainst lawes
O're throwes the poor man in his rightfull cause ; 1496 With the best of
counsel and gold
he gains his end,

¹ Machiavelli died 1527. ² *to his* repeated in MS.

³ Professional perjurers, &c.

and the poor man
is undone.

Who with his family are quite vndone,
Through this vnjust & damnd oppression.

[leaf 19]

Thus Iustice eyes closde vp in golden sleep,
The ravenous wolfe eats vp the harmlesse sheep. 1500
Thou wicked Ahab, *which* hast got possession
By such iniurious transgression,

If God punishes
those who have
no compassion
upon the poor,

Think that if God inflict damnation
On them that doe not take compassion 1504
Of their poore bretheren, & their wants relieve,
What will he doe to thee, *which* seekst to grieve
With an oppressours hand the innocent !
Being not only not to give content, 1508
But even to take away by cursed wrong
All that in right doth to the poore belong?

He will most
severely punish
those who oppress
them,

Vnlesse thou doe due restitution make,
And to a better life thy selfe betake ; 1512

especially unjust
judges.

Vnlesse repentance purchase grace from Iove
And his iust iudgements from thee quite remooue,
Surely the Lord (*which* doth such sinne detest)
With horrid tormentes will thy soule invest. 1516
And you, *which* should true equity dispense,
Yet bear a gold-corrupted conscience,
Looke for some plague vpon *your* heades to light,
That suffer rich wrong to oppresse poore right. 1520

All lawyers are
not guilty of this
sin,

All lawyers I cannot heerof accuse,
For some there are that doe a conscience vse
In their profession. This *our* land containes
Some in whose heart devine Astraea raignes. 1524
To these, whose vertue keeps our land in peace,

and I wish all
prosperity to the
impartial.

I wish all good, all happines encrease.
Go forward then, and with impartiall handes
Hold Iustice ballance in faire Albians landes. 1528

Olde greedy minded Pandarus hath a paire
Of daughters whom the world reputeth faire,
And faire indeed they are to outward eyes,
Which not discerne inward deformities ; 1532

These, for the purchase of a litle golde,
 By the olde miser vnto lust are solde.
 This slave will even vs her his disgrace,
 Bringing his daughters vnto any place 1536
 Which is appointed to commerce with sinne,
 And himselfe keep the dore, whilst that within
 The shamlesse strumpetes are with lust defilde,
 Having the gallants of their golde beguilde. 1540
 Impious villaine! to defame the fruit
 Of thine owne loynes, & basely prostitute
 Thy childrens body to such luxurie,
 Whom with paternall care & industrie 1544
 Thou shouldst traine vp in vertuous education,
 For want whereof theire horrid imprecation
 Will light vpon thy soule, & which is worse,
 Gods fearfull plaagues¹ second thy childrens curse. 1548
 Me thinkes the hellish & mad lunacy²
 Of them that doe commit apostacie
 For gold, might well a Christian heart affright
 Only to hear another but recite 1552
 So damnd a sinne; yet every day their fall
 In these relapses diabolicall
 Many, too many,—Christians shall I name them?
 Ah, noe! their actions otherwise defame them. 1556
 Some have tur[n]d Turkes for gaine, yet live despise
 After they once have been but circumcise.
 Base slaves, which Dagon 'bove the Arcke doe set,
 And for true Christ adore false Mahomet. 1560
 But Mahomet, as Dagon did, shall fall,
 And all those wicked priests that worship Baal.
 Others, that would to high preferment come,
 Leave vs, & flie vnto the Sea of Rome. 1564
 But how dost prosper with them being there?

Pandarus sells
his two daughters
for gold,

and keeps the
door while their
gallants are
within,

[leaf 19, back]
In the end his
ehildren will
curse him.

Those who
apostatize for
gold are many.

Shall I call them
Christians?

Some join the
Church of Rome,

¹ This word twice written : *plages*; the letter over the *a* is uncertain. This is crossed through and *plaagues* written, but here the first *u* is blurred.

² MS. lunary. See Glossary.

- Contemptibly they live, & full of feare.
 Is ther some damned enterprize in hand,
 To murder princes, ruinate a land? 1568
 These be the men that must be actors in it,
 Who ever were the author to beginne it.
 If they refuse, 'tis death ; if they proceed
 Death & damnation waites vpon their deed. 1572
 Thus chaine[d] in wre[t]ched servitude, doth live
 A runagate, & English fugitive ;
 And yet like fooles, they doe submit their necke
 Vnto the slavish yoke & proudest cheeke 1576
 Of Romes insulting tyrant, vpon hope
 That their demerits will win larger scope ;
 Many *which* theither dayly flocke apace
 To worke their owne confusion & disgrace 1580
 Witnesse their fearfull endes & wre[t]ched lives :
 " But goe they must because the devill drives."
 Carrier of late would have made his career
 (Thinking *perhaps* to be esteemèd dear 1584
 Of th' antichristian prelate) to the citty
 Of seven hilld Rome, " O, &," say some, "'twas pittie
 That his (how e're they grant it lewd) intent
 Met not a look't for prosperous event. 1588
 For he, because his learning¹ was not small,
 Might in short time have been a Cardinall."
 What the successe had prov'd I dare not say,
 For he was cut of from his wishèd prey ; 1592
 High Iove incensd that thus he should backslide
 Stroke him, & in a neighbour land he died.
 Some think he was not Apostolicall,
 But alwaies in his heart papisticall ; 1596
 Certaine it is, how e're they can excuse him,
 The devill in this act did but abuse him.
 And were he not apostate in his flight,
 In his stay heer he was an hypocrite. 1600

and are employed
to murder
princes.

Like fools they
submit their
necks to the
yoke of the
Pope.

"Needs must
when the devil
drives."

If Carrier, who
died (7 at Liege)
before midsum-
mer, 1614,

had succeeded in
reaching Rome,
he might have
become a
Cardinal.

[leaf 20]

He was either an
apostate or a
hypocrite.

¹ MS. *learning*.

Pistor was falln into great poverty,
 How come he to grow rich thus sodenly ?
 For¹ he of late hath matchd his daughter well
 Vnto a gentleman, as I hear tell, 1604
 Of faire demeanes, & great extent of ground,
 And made her portion worth five thousand pound.
 Why, once within these five year (as was thought)
 Ten poundes would all *the* wealth he had have bought,
 And now he 's in his thousandes ! This quick change,
 This sodaine metamorphosis is strange.
 Belike he hath found out some mine of golde,
 Or else *the* Fairies bring him heapes vntolde 1612
 Because he sweeps his house cleane, sets a light,
 Faire water in a basen, every night,
 And other pretty toyes, to doe them pleasure ;
 Or else some spirit shewes him hidden treasure. 1616
 O now you hitt it, 'twas indeed a spirit,
 To whom, for certaine tearme of yeares t' inherit
 His ease and pleasure with abundant wealth,
 He hath made sale of his soules dearest health. 1620
 And in a deed engrost, signd with his blood,
 Sould soule & body with all hope of good
 In heavenly ioyes to come, vnto the devill.
 O horrid act ! O execrable evill ! 1624
 Another Faustus, haplesse, hopelesse man,
 What wilt thou doe, when as that litle sand
 Of thy soone emptied houreglasse, is spent ?
 When horreur of thy conscience keeps repent 1628
 From thy black spotted soule ? O (but in vaine)
 Thou wilt then wish (& think it ease, not paine)
 " That I had that estate of grace I solde
 [For the] fruition of a litle golde. 1632
 Though[h] I liv'de ne're see miserablie poore,
 And like an abject begd at every doore
 Millions of yeares, I could be well content

Pistor, who was
 poor, matches his
 daughter with a
 rich man.

Perhaps the
 Fairies bring
 him gold, perhaps
 a spirit.

He has signed a
 contract with the
 devil.

What will he do
 in the end ?

He will be
 willing to be a
 beggar if he can

¹ Originally *Why*: *For* written over.

thereby escape
hell.

To 'scape the everlasting punnishment 1636
Of hells infernall lake, & purchase heaven,
Of *which* for ever I am now bereaven."
Then wilt thou curse thy selfe, thy wretched fate,
The wombe that bare thee, him that thee begat ; 1640
Wish thou hadst been a beast, a sencelesse stone,
To 'scape that horroure of confusion.

He will curse all
men, but in vain.

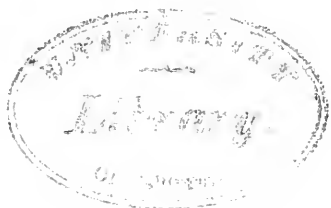
But wishes, vowes, & horrid execration
Cannot preserve thee from damnation. 1644

So every honour
is bought and
sold : let buyers
and sellers
beware.

Thus each thing of esteem is bought and solde
For mindes-corrupting, soules-confounding golde.
Sellers take heed, & byers have a care,
This is no common ordinary ware ! 1648

[leaf 20, back]

Looke to 't betimes, lest you to late repent
The poore mans curse, earths plague, hells punnishment !



Sat[ira] 5.

[AGAINST GLUTTONY, DRUNKENNESS, AND TOBACCO.]

ARGUMENTUM.

Nobiscum in terris Epicuri vivitur instar
 Delitijis: ventri mille placere modi.
 Turpior ebrietas animam cum corpore fœdat,
 Et demum ad Stygias ducit vtrumque domos.

From thirst of wealth & golden villany	
I now am come to brutish gluttonie,	
Of which my Muse doth almost loath to treat,	
It is soe base a crime, yet growne soe great	1654
In customary action, that 'tis deemd	
If sinne, a smale one, not to be esteemd.	
This vice doth not alone it selfe extend	
T' excesse in meat, but eke doth comprehend	1658
That base vnmanly sinne of drunkennesse,	
Whose worse then worst of brutish beastlinesse	
Defiles both soule & body, & doth bring	
Both of them to eternall ruining.	1662
This age of men to <i>that</i> excesse is growne	
That was I think in Sodome never knowne,	
Although it were <i>that</i> capitall offence,	
Which iustly did all-seeing Iove incense	1666
Them & their citty vtterly to quell	
With fire which from heavens architecture fell.	

I now come to
 brutish gluttony,
 which is very
 common,

and drunkenness,
 which defiles
 body and soul.

The present age
 is worse than
 Sodome ever was.

- How can we wretches in this sinfull time
Expect lesse vengeance for as damnd a crime? 1670
For to speake first of *our* excesse in meat,
Though man should eat to live, not live to eate,
Many there are *which* only vse their care
In dainty banquetes and delitious fare. 1674
- Many care only
for what they
shall eat.
- What beast doth breed in *our* Britannieke soile
That doth delight the tast, but we doe toile
To take & kill? What bird doth cut the aire
With her swift wing, but that we doe repaire 1678
Therwith *our* tables? We doe fish all seas
To catch *the* rarest dish, therby to please
Our dainty palates : & yet fish, bests, birdes,
Which in abundance this *our* land affordes, 1682
Are not sufficient ; we must have more cates
From other nations at excessive rates
To furnish out *our* table, *which* (like swine
That eat the fruit, but ne're cast vp their eyen 1686
To the faire tree) we dayly doe devour
Without thanksgiving to that heavenly power,
Whose gracious goodnesse doth such blessinges give,
And suffers vs so peaceably to live 1690
In such a land of plenty that doth flow
With milke & hony, *which* we doe bestow
To pamper *our* selves & please *our* sence
Like Epicures ; as if alone from thence 1694
We had *our* being, & vnto that end,
The cause of *our* creation, did intend.
Thus are the guiftes,¹ wherwith God man doth blesse,
Abus'd'e by vaine & riotus excesse. 1698
Like the rich gluttons in the Gospell are
The feastes we make, from *which* we doe debarre
The poorer sort of men. Well may they lie
Before *our* dores, & crave *our* charity ; 1702
But with poore Lazarus they shall obtaine
- Every beast, bird,
and fish is
captured for
their tables,
- and yet they
must have
delicacies from
other nations.
- [leaf 21]
We pamper
ourselves, and
live like epicures,
- without regarding
the poor who
crave charity at
our doors.

¹ MS. guistes.

- Cold comfort, & small reliefe to sustaine
 Their hunger-starvèd bodies, while within
 The richer sort doe stand vp to the chin 1706 The rich over-
 In delicates, & euen with excesse, feed themselves,
 Are like to surfet ; while the wantonnesse
 Of their insatiate appetite, that feeds
 On such plurality of viands, breeds 1710
 Offensive humors. This I thinke the cause
 Which our rich men to such diseases drawes, and draw on
 Wherewith we dayly see they are tormented, themselves many
 When if with moderate fare they were contented 1714 of the diseases
 They might both keep their bodies in good health, from which they
 And save the residue of all their wealth suffer.
 To feed the hungry soule, the naked cherrish,
 Which wanting succour still one heaps doe perish. 1718
 But now let me discourse of drunkennes, Drunkenness
 Which is a part of gluttony, whose excesse is common.
 Is likewise of the belly, & is made
 Even a common ordinary trade. 1722
 We count the nation of the German Dutch
 The greatest drunkard, but our land as much, We are worse
 Or rather more, is with this vice infected, than the
 Which doth deserue sharply to be corrected, 1726 Germans.
 And yet 'tis slackly punnishd ; but 'twere good
 That Dracoes [laws] for ours in vertue stood.
 This vice, I say, with vs as frequent is
 As with the Dutchmen, who, if I not misse 1730 The Dutch first
 Mine aime, were the first founders of this sinne began this vice,
 Within our country ; but we now beginne
 T' appropriate to our selves their noted vice,
 So apt we are to follow each devise 1734
 That tendes to wickednesse & villany ;
 After forbidden things we swiftly flie,
 When after that from which much good may growe,
 Although by force compeld, we slowly goe. 1738 but we quickly
 But man must follow the times fashion, imitated and now
 often excel them.

[leaf 21, back]
A man who
cannot sit and
drink all day
is made a jest.

The drunkard
sits and makes
base speeches.

The Lacedæmo-
nians used to
make their
slaves drunk as
a warning to
their children.

I pass over the
man who had a
thousand dishes
at one feast,

and by his
extravagance

And shew himselfe an ape in imitation
Of every new found & hell-hatched sinne
Or else he is not counted worth a pinne. 1742

He that cannot sit quaffing all the day,
Carousing healths till wit & wealth decay;
Which will not vpon every lewd request
Drink drunk in kindenesse, why, he 's made a jest 1746

To those companions, whose licentious veine
And drunken humours still doe entertaine
The basest speeches, & in their mad fit
Doe speake at randome without fear or wit. 1750

How far vnlike Lacedemonians,
Though they were hethen & we Christians,
Are men in this *our* age? To them this crime
Soe loathsome was, that they would finde a time 1754

To make *the* Helottes drunk, *which* wer their slaves,
A sort of loutish, abject-minded knaves;
And being in the basest sort disguise,
Shew them their children, mock them as despise 1758

And debaush creatures, by their beastlynesse,
To teach their young to loath all drunkennesse.
But if others will not doe it for vs
Will¹ even fox *ourselves* till all abhorre vs. 1762

Well may it fit this *our* vntemperate age,
To shew a drunkard in his equipage.
I 'le passe Apitius, *which* spent all the year,
In brave carousing, & fine belly-cheer; 1766

He that to please his sence had at one feast
His thousand severall dishes at the least,
Although he had noe other company
But his sole single selfe to satisfie; 1770

For all *the* flesh that Noahs Arke contained,
The whole seas fish, if he had entertained
His friends, could not sufficient store afforde,
To furnish out th' insatiate gluttons borde. 1774

¹ ? We'll.

- Thus he run one, till on[e] yeares gluttony
 Brought him from millions vnto poverty :
 I will omit the brave Ægyptian Dame,
 Which by her death hath got eternall fame, 1778
 Proud Cleopatra, Anthonies loose minion,
 Who, to obtaine her lovers good opinion,
 Did in a cup of wine, drunk to his health,
 Carouse dissolvèd pearles of infinite wealth ; 1782
 Her great excesse & sensuall gluttony
 Procurde her owne & his sad tragedie.
 I'le leave th' Assirian Sardanapalus,
 With that lewd Roman, Heliogabolus ; 1786
 Only their riot was the fatall knife
 That cut them of from empire & from life.
 Examples from soe farre I need not fetch,
 We have more moderne ones within our reach ; 1790
 In this our native Isle, each day, each hower
 Millions of such like subiects doe ever shower
 Before our eyes, which live in vaine excesse
 Of soule-polluting, beastly drunkennesse. 1794
 On[e] pot companion & his fashion
 I will describe, & make relation
 Of what my selfe have seene, that they that hear it
 May hate the like, & hating may forbear it. 1798
 Cervisius is a most accomplit man,
 Whether he deale at halfe pot or whole can,
 No flincher, but as true a drunkard bred
 As ever lifted cup vnto his head. 1802
 A right good fellow, a true ioviall boy,
 And on[e] that of his purse is nothing coy ;
 Hee'l spend his dozen of beer with any friend,
 And fox him if he can, before hee'l end ; 1806
 I, or hee'l fox himselfe, but that 's no wonder
 The fox & he are seldome time a sunder.
 But if the man, to sobernesse inclinde,
 Refuse to follow his inordinate minde, 1810

brought himself
to poverty.

Cleopatra, to gain
her lover's good
opinion, drank
dissolved pearls.

Sardanapalus
lost his life not
through such
means

as millions in our
own country now
[leaf 22]
practise.

Cervisius is a
true drunkard

and a right good
fellow,

but if a man
declines to drink
with him he is

ready to compel
him.

Because his nature cannot brooke to doe it,
His stab is ready to compell him to it.
This alehouse-haunter thinkes himselfe a safe

He drinks with
his companions
and makes them
drink with him,

If he with his companions, George & Rafe, 1814
Doe meet together to drink vpsefreese
Till they have made themselves as wise as geese.

or else he will
quarrel with
them.

O ther this man (like lord within a hutch)
Will pay for all & ne're his mony grutch ; 1818
Th[e]y must not part till they have drunk a barrell,
Or straight this royster will begin to quarrell.
Wher e're they meet, to th' alehouse they must goe,
He swears they shall, & they must not say noe. 1822
As soone as e're the alehouse them receives,

As it is sweetest
drinking at the
spring, they go
into the cellar

The tapster, duple diligent, straight leaves
His other gwestes, in course to take his cup,
And make the full messe of these drunkards vp ; 1826
He knowes what best belongs vnto his gaine,
These are the men he seekes to entertaine.
Then straight into the seller hee'l them bring,—
'Tis sweetest drinking at the verry spring,— 1830
Wher as a barrell, for the nonce set out,
Must straight be pearc'd, then each must haue his bout
And drink vp all ; to leave a litle snuffe
Is petty treason ; & such pretious stuffe 1834

and drink till
their hands shake
and their heads
are addled.

Must not be throwne away. Thus they drink round,
Vntill their adle heads doe make the ground
Seeme blew vnto them ; till their hands doe shake,
Their tongues speak duple, & their braines do ake. 1838
But they proceed till one drop[s] downe dead drunke,
Wher he doth lie long time, a sencelesse trunk ;
And all the rest in a sweet pickle brought
(Such operation hath the barrell wrought), 1842

[leaf 22, back]
One falls dead
drunk, a second
goes to sleep,
the third is sick,

Lie downe beside him. One straight falles a sleep
Ready to drowne himselfe, in that doth keep
The broken beer from spoiling ; then another
Falles into spuing, & is like to smother 1846

Himselfe in his owne vomit. He that least
 Seemes to be drunk, yet shewes himselfe a beast,
 And that's the tapster, *which* hath got a tricke,
 Because he would prevent his being sick, 1850
 To force himselfe to cast, then on the barrell
 To take a nap. Thus ends this drinking quarrell.
 After some 3 howers sleepes strong operation
 Hath brought their braines into a better fashion, 1854
 They gin to wake, & finding themselves ill
 Of their late surfet, *which* hath force to kill
 The strongest body, to 't afresh they goe,
 To drink away their paine; such heartsick woe 1858
 By an immoderate drunkennesse procurede,
 Must by "a haire of the same dog" be curde.
 Then once againe the pot must keep his round,
 Vntill the barrell, with his hollow sound, 1862
 Fortell his emptinesse. Trivmphantly
 They doe then eccho forth this victory,
 As 'twere a conquest, that deserv'd with golde
 In Fames eternall booke to be enrolde. 1866
 But still Cervicius paises for all, his purse
 Defraies all recknings; there must none disburse
 A penny but himselfe. "Tut, I have landes
 Which now of late are come into my handes, 1870
 And whilst they last, I will not want good drink,
 Nor boon companions. Wherefore was my chineck
 Made but to spend? And can't be better spent
 Then 'mongst good laddes in ioviall meriment? 1874
 Faith, no. Flie, brasse! More precious I do holde
 Maltes pure quintessence then king Harries golde.
 Good liquor breeds good blood, good blood best health,
 And that's a iewell to be prisde 'bove wealth. 1878
 Drink round, sweet George, to me, my turne is next,
 And I'll charge honest Rafe; let's ply our text
 Without digression. Tapster, take your bout,
 Leave not a drop, you'r best, but drink all out. 1882

while the tapster vomits and goes to sleep on the barrel.

Three hours later they all wake and go to it again till the barrel is empty,

because "a hair of the same dog" must cure them.

Cervicius pays for all;

so long as he has money he will not want good drink,

which breeds good blood, and good blood best health.

He thinks the
four would beat
any four in
Europe.

Why soe, brave boyes, this gear doth cotten well,
I think we foure might win *the* silver bell
Of any 4 in Europe, for *our* drink.
Let 's make a challenge, Rafe ; I doe not think 1886
But we shall put downe all that dare contest
With vs in this, if we but doe *our* best.
And yet ther were 4 roring boyes, they say,
That drunk a hogshead dry in one poor day. 1890
Tapster, some beer ; the conceit makes me dry !
Heer honest rogue, night partes good cumpany ;
But my good lades, let 's meet againe to morrow,
And at this fountaine we will drinke downe sorrowe."

[leaf 23]

Thus he runs on his course, til 's drunken vaine
Ruines his substance, makes him entertaine
For his companion penurious want.—
All other friends doe then wax wondrous scant ; 1898
But this alone, when men fall in decay,
Will never leave them till their dying day.
His substance poore, his soule more poore in grace,
Getes him contempt on earth, in hell a place 1902
Of everlasting paine, vnlesse the smart
Of misery reforme his wicked heart.
For sometimes want & hard calamity
Even Athiestes turnes to Christianity. 1906

Another scorns
to get drunk on
beer or bottled-
ale.

But Bacchanall is of a higher straine,
He scornes soe base a thought to entertaine,
As to drink drunk with beer or bottle-ale ;
Noe, he contemnes the vse, that fashion 's stale. 1910
Marry, *your* true elixar, all rare wine,
That doth enspire, & make the thoughtes divine !

Nepenthe to him
falls far short of
delicious wine,

Whie, he esteemes the nectar of the goddes,
Homers Nepenthe, to come short by oddes 1914
Of [this] delicious iuice. Rich Malago,
Canarie, Sherry, with brave Charnico ;
Phalerno, with *your* richest Orleance wine,
Pure Rhenish, Hippocras, white Muscadine, 1918

With the true bloud of Bacchus, Allegant,
That addes new vigour *which* the backe doth want
Are precious wines. Marrie, your white or Charret
Is but so so ; he cares not greatly for it ; 1922

and claret is but
"so-so."

But for the rest, whose vertuous operation
Doth cheer the heart opprest with passion,
Doth rapsodize the soules intelligence
Above the levell of inferiour sence, 1926

Wines cheer the
heart and elevate
the senses.

Why, had he to his wish the cranes long necke
To tast with more delight, he would not wrecke
Of all celestiall ioyes ; this were a treasure
To be preferd above that heavenly pleasure. 1930

If Bacchanal had
but the neck of a
crane, to taste
with more
delight!

From thine owne mouth, thou beastly Epicure,
Dost thou condemne thy selfe, thou shalt be sure
Never indeed to tast celestiall bliss!
But know *withall* (though thou those joyes doe misse)
That thou (when as thy soule will be agast) 1935
Shalt of the cup of Godes iust vengeance tast!

Fower kinde*s* of drunkard*s* this our age hath quoted,
Which, since by observation I have noted, 1938

There are four
kind*s* of
drunkard*s* :

It shall not be amisse heer to insert,
That we may know how much each doth pervert
The soule of man. The first is merry drunk,
And this, although his braines be somewhat shrunk
I' th' wetting, hath, they say, but litle hart 1943

1. The merry
drunk : his sport
is called
harmless ;

In his demeanour ; to make harmles sport
Is all his practise. In what fashion ?
Is baudie talke, & damndèd prophanation 1946

Of Godes most holy name, a harmlesse thing ?

[leaf 23, back]

Are apish tricks & toies, *which* vse to bring
Men in dirision, sportes to breed delight ?

but bawdy talk
and apish tricks
are not harmless.

Is that *which* makes the soule as black as night, 1950

Which takes away the perfect vse of sence,

Which is the high way to incontinence,

A thing of nothing ? Whie, if this be soe,

I graunt you then a drunken sot may goe 1954

For one that is innocuous ; otherwise
 He is a beast & worse, let that suffice.
 And if this be the hurtlesse sport you meant,
 Love keepe me from such harmlesse merriment. 1958

2. The maudlin
 drunk, whose
 drink seems to
 fall from his eyes.

The second kinde we maudline drunkardes call.

I thinke the humid stuffe they drink doth fall
 Out of their eyes againe, for they distill

Women can cry
 when they will,

Teares in great plenty. Woemen when they will 1962

Can weep, we say, but these doe never cry
 Except they first be drunk ; but then they dry
 The fountaine of their teares quite vp before

but he only when
 he's drunk.

They cease from weeping, or doe once give o're 1966

Their dolefull lamentation. I suppose
 The name of "Maudline drunk" from hence arose.

This kinde of drunkard is the kindest creature
 That ever did converse with mortall nature ; 1970

When he is in his fit, you may commaund
 All that he has, his purse, his heart, his hand,
 To do you service ; why hee'l ever kill

If you'll sit and
 swill with him
 he's happy.

Your heart with kindenesse, soe you'l sit & swill 1974

In his loathd presence ; keep him company
 And he is pleasde, ther's his felicity.

And now I call to minde an accident

That did befall to one of his lewd bent, 1978

One of these maudline drunkards (I will passe
 Over it briefly). In this sort it was :

Once a wealthy
 young gentleman

A certain wealthy-left young gentleman,

One that had more skill how to quaffe a can 1982

Then manage his revenewes, for his ease

let out his land
 to a crafty old
 fox,

Put out the best part of his land to lease,

And had to tennant an olde crafty fox,

who knew on
 which side his
 bread was
 buttered.

Who, though his landlord made him a right oxe, 1986

Knewe for all that on which side of his bread

The sweetnesse of the butter was yspread ;

Knew how to turn all to his best of gaine,

And therfore did with patience entertaine 1990

- His supposde wrong. What cannot thirst of golde
 Performe when men to wickednesse are solde?
 This old sinekanter, when he came to pay
 His landlordes rent at the appointed day, 1994
 Was for the most part sure to finde him fast
 Within a taverne; whilst his coine did last
 Ther was his randevous. The mony tolde,
 Which was as welcome vnto him as golde, 1998
 They needs must drink together ere they part.
 Then is wine cal'd for, & quart after quart
 Comes marching in, till my young gallant fals
 Into his maudline fit, & then he calles 2002
 Afresh for wine, & with right weeping eyes
 Hugging his tenant, "You are welcome!" cryes,
 "In faith you are, be God you are! Beleeeve it,
 What is it thou wilt have & I will give it. 2006
 Sha't have a new lease for a hundred yeares,
 Of all the land thou holdst!—I speake in teares
 Of my affection,—& shalt yearly pay
 A peppercorne, a nutt, a bunch of may, 2010
 Or some such trifle. Tut, man! I desire
 To have thee thrive,—I only doe aspire
 To purchase credit; thou the gaine shalt reap;—
 Hang him that will not let his landes good cheap!"
 Well, for this time they part. Next quarter comes,
 And after that a third; he payes the summes,
 And findes his landlord in this humour still.
 Then doth the crafty fox begin to fill 2018
 His braines with cunning; if his plotes doe hit
 To his desire, his landlordes want of wit
 Shall make him rich for ever. Vpon this
 He makes a feast to which he doth not misse 2022
 To invite his landlord; but before, compacted
 With an attorney by whose heelp directed,
 A paire of large indentures, fairely drawne,
 Are formally composde. These as a pawne 2026

When he came
to pay his rent he

always found his
landlord at the
tavern,

[leaf 24]

where he was
welcomed and
treated,

and offered his
land at a pepper-
corn rent

by his maudlin
drunk landlord.

This time they
part, but before
they meet again
he prepares
indentures.

Of his deer hopes he keeps, & when the fit
 Hath quite deprivde my gallant of his wit,
 Hee 'l make his landlord set both hand & seale
 To this new lease. Men of experience deale 2030
 To their best profit ; & it were as good
 That he should be a gainer as the brood
 Of cut-throat vintners. Well, to make short worke,
 My gentleman, his braines as light as corke 2034
 With brave carrousing, fals to his odd vaine
 Of weeping kindenesse ; nay, seemes to complaine
 That his kinde offer findes noe acceptation !
 Olde Gray-beard knowes his cue, & by gradation 2038
 Still drawes him one, till the kinde foole protestes
 Were the indentures drawne, so firme he restes
 In his opinion, ther should be a match,
 And his hand soone should all the rest despatch. 2042
 Straight vpon this are the indentures brought ;
 Witnesse there needs not, for the house¹ is fraught
 With store [of] gues^tes ; then the kinde harted gull
 Seales and subscribes to all : his wits are dull 2046
 And sencelesse of this wrong. Thus is he² shorne
 Of eight score poundes a year for one poore corne
 Of pepper, & the lease, that hath noe flawe,
 For a whole hundred yeares is good in lawe. 2050
 [leaf 24, back] But now to passe this & to make reporte
 3. "Lion-drunk- Of lyon-drunkardes, *which* is *the* third sorte.
 ards" come next. Your lyon-drunkard is a kinde of man
 That in his fitt will rage, sweare, curse, & banne, 2054
 Break glasses, & throw pottes against the wall,
 Quarrell with any man, & fight with all
 That yield not to his rage. Mad Hercules,
 In the extreamest rage of his disease, 2058
 Clad in the shirt *which* Deianira sent,
 Dipt in the blood of Nessus, to prevent

Men act for their
own advantage.

The landlord
complains that
his offer is not
accepted.

Then the in-
denture is pro-
duced and signed,
and he is robbed.

3. "Lion-drunk-
ards" come next.

They are far
worse than
Hercules.

¹ A letter like *O* is written before the word *house*.

² MS. this is the

- His love to fole, when the poyson boykde
 In every veine, & with the torment spoikde 2062 This drunkard
 And quite bereaft him of true reasons vse, is worse than
 Making him teare vp trees, & break all truce a madman.
 With man & beast, was not yet halfe soe madde
 As this outrageous drunkard, nor soe bad 2066
 T' encounter wth ; for this man is indeed
 Worse then a mad man. Let that man take heed
 Which comes within his reach ; vnlesse he have
 More lives then one, this wretch will dig his grave.
 These are *the* men *that* make soe many fraies, 2071 These are they
 That stab & kill soe many now adayes, who commit so
 On whom just vengeance oftentimes attendes, many murders.
 Bringing their lives vnto most shamefull endes. 2074
- The fowerth & last kinde of this drunken crewe
 Is beastly drunk, & these men vse to spue,
 Lying in gutters, & in filthy mire,
 More like to swine then men. Promethean fire 2078 4. The beastly
 Is quite extinet in them ; yea, vse of sence drunk, who lie in
 Hath within them noe place of residence. gutters like
 Some of this kinde, as if a deadly potion swine.
 Had wrought th' effect, doe seeme to have no motion
 Of vitall faculties ; a man would deeme 2083
 That they were dead indeed, for soe they seeme,
 When only superfluity of drink They are dead
 Deceives the eye, & makes *the* heart misthink. 2086 drunk.
 On[e] of these men (I am about to tell
 Noe fable, reader, therfore marke it well)
 Vpon mine owne moste true intelligence,
 Being dead drunk i' th' time of pestilence, 2090 One of these was
 Was thought t' have dide o' th' plague, & seeming dead, missed during
 Was amongst others alive buried. the pestilence
 But being by some of his companions mist, which raged in
 And diligent enquirie made, they wist 2094 1603. [See *Defoe's*
 At length what was become of him, & went *History of the*
 Vnto his place of buriall, wth intent *Plague of 1665*, p.
 68, ed. Bohn.]

If it were possible to save his life.

He had been,
buried alive.

The grave digd vp, they saw with how great strife 2098

The drunken man, to wonted sence restorde,
Had vsde himselfe, being all with blood begorde

[leaf 25]

With violence to help himselfe was wrought,
But all in vaine ; for not the aide they brought, 2102
Which came too late, nor his owne power, could shend
This wretched man from a moste fearfull end.

This serves as an
example of God's
hatred of this
sin.

Surely this iust example doth expresse,
How much God hates this beastly wickednesse. 2106

Yet sinfull man, whose very heart should bleed
With recordation of soe straunge a deed,
Is not reformd a iot from this lewd sinne,
But every day more deeply plungèd in. 2110

But a certain
physician says
it is necessary
to drink.

Nay, drunkennesse hath got an arch-defender,
Yea, more then that, a principall commander,

A great phisitian, which prescribes some dayes
Wherin 'tis necessary, as he saies, 2114

To drink drunk for the bodies better health,
And being done in private & by stealth,
It is a thing of nothing ! What phisitian,
Whose vertuous minde, religious condition, 2118

He must be an
atheist or an
Epicure.

Speak him a Christian, would once entertaine
Soe vilde a thought, or such a lye maintaine ?

It is some at[h]eist sure, vpon my life,
Some Epicure, for 'mongst such men ar[e] rife 2122

These damnd opinions ; on[e] that knowes noe God,
Was neuer scourgèd with afflictions rod,
And therefore luld a sleep in pleasures lap,
Securely sinnes, & feares no after-elap. 2126

He denies the
immortality of
the soul.

This man, which only setteth vp his rest
In that which man communicates with beast,
The soule of sence, denies th' eternity
Of th' intellectual part, & doth apply 2130

All his endeavours to delight the sence ;
Noe marle though he with drunkennesse dispence,

Which, though it may the bodies health secure,
The soules continuall death it doth procure. 2134

Old Monsier Gray-beard with your poynts vntrust, Old Gray-beard
Dublet vnbuttond, ready for your lust; who hangs his
You, which the chamber wher you lay your head chamber with
With baudie pictures round about doe spread; 2138 baudy pictures,

Which make your maide daunce naked to your eyes,
Only to see her veines & arteries;

Which hast given out this foolish prophesie,

That, vnlesse throngd to death, thou ne're shalt die; thinks he will
And therefore neither vnto church nor faire, 2143 only die by being
Nor any publicke meeting darst repaire, thronged.

But idlie livest at home in ease, secure,
A very atheist, & meer Epicure, 2146

This is your axiome, "drunkennesse is good
To clear the stomach, & to purge the blood." He too thinks
Well maist thou be a good phisitian drunkenness good
But I am¹ certaine a bad Christian. 2150 sometimes.

After the killing of some hundred men, [leaf 25, back]

And yet I scarcely reckon one for ten,
To trie the working of thy minerals,
Thy hearbes, thy drugges & such materials, 2154
Perhaps some litle knowledge thou hast gaind
To ease the head or stomach, being painde;

To help an ague-shaken bodie, cure
A fever, dropsie, gout, or cieature; 2158

All this, & more then this, as farre as nature
Permites thy skill to healep a mortall creature,
Suppose thou canst performe; graunt thou couldst give
To a dead body force againe to live, 2162

As poetes faine that Æsculapious
Did to vnjustly slaine Hypolitus;
Yet all thy skill wherof thou makst thy vaunt
Is nothing worth, because thou standst in want 2166
Of the true knowledge of thy soules salvation,

Though he has
learned some-
thing, yet,
ignorant of his
soul, his learning
is useless.

¹ Not unlike *ar* in MS.

- The sweetnesse of whose only contemplation,
 The vertue of thy art doe passe, as farre
 As bright Apollo doth the meanest starre. 2170
- We may not do
 evil that good
 may come. Which if thou knewst, it would thee quickly teach
 Another lesson, far above thy reach
 Of principles in phisick:¹—that noe evill
 (*Which had it's first begin[ing] from the devill*) 2174
 Though good ensue therby, must be committed,
 Yea though the ill with more good be requitted.
 How much more then soe horrible a crime
- Drunkenness
 darkens the
 splendour of
 our country, As drunkenesse, whose putrefaction slime 2178
 Darkens the splendour of our common wealth,
 Must not be acted to secure the health
 Of the base body (I doe call it base
 In reference to the soule), so to deface 2182
 The purer part of man; yea, by such action,
 The loathsomnesse of whose infection
- and makes man
 worse than a
 beast. Makes man, indued with reason, worse then beast;
 Both soule & body doe become vnblest, 2186
 Vnsanctified members, & vnlesse
 Godes grace in time this wickednesse represses,
 Th' all² both together perish, & remaine
 In hels eternally tormenting paine. 2190
- Besides ale and
 wine, we now
 have Tobacco, Besides ale, beer, & sundry sortes of wine
 From forren nationes, whose more fruitfull vine
 Yeilds plenty of god Bacchus, we have got
 Another kinde of drinke, which well I wot 2194
 Is of smale goodnesse, though our vaine delight
 Follow it with excessive appetite;
- a rare Indian
 weed of great
 virtues, And that's Tobacco, a rare Indian weed,
 Which, because far fetcht only, doth exceed 2198
 In vertue all our native hearbes,—for what?
 For many pretious vses, vertues that

¹ The sense seems to require "*the reach of principles in phisick,*" or, "*thy reach in principles of phisicke.*"

² MS. *Th'all* for they'll.

- May be applide to phisieke? Graunt it soe,
 Although I see great reason to say noe ; 2202 [leaf 26]
which, even if
good in itself,
cannot justify
the excessive use
of it.
- How can that iustifie our common taking
 In such excesse, our even for that forsaking
 All other nuttime[n]tes? Doe we applie
 Phisick in this sorte? If I should say I, 2206 Physic is used
seldom and with
moderation,
- I should belie my knowledge ; phisicks vse
 Serv's only to reforme the knowne abuse
 Of the distempered body, & must be
 But seldome, & with mediocrity, 2210
- Applide on speciall causes when they fall ;
 To take Tobacco thus were phisicall,
 And might perhaps doe good ; but this excesse
 And ordinarie practise, questionlesse, 2214 and if tobacco
were so used it
might do good.
- Annoyes th' internall partes & makes them foule,
 But I am sure commaculates the soule.
 Yet in these dayes hee 's deemd a very gull
 That cannot take Tobacco ; every skull 2218
- And skip-iacke now will have his pipe of smoke,
 And whiff it bravely till hee 's like to choke. But now every
skip-jack must
have his pipe
- You shall have a poore snake, whose best of meanes
 Is but to live on that he dayly gleanes 2222
- By drudgery from others, which will spend
 His pot of nappy ale vpon his friend, and pot of ale.
- And his Tobacco with as ioviall grace,
 As if he were a lord of some faire place 2226
- And great renewes ! " Tut, why should he not ?
 I hope a man may spend what he bath got,
 Without offence to any. What he spendes
 Is his owne monie, & among his friendes 2230 And why should
a man not spend
what is his own ?
- He will bestowe it." I, & doe soe still,
 Follow the swinge of thy vngoverned will,
 See what 'twill bring thee too ; for I fore see
 Thy end wilbe both shame & beggerie. 2234
- Whom have we yonder with a pipe at 's head ?
 He lookes as if he were true Indian bred.

- Fumoso is the
best of smokers; O, 'tis Fumoso with the tallow face,
He that of late hath got a speciall grace, 2238
And that 's to be *the* best Tobacconist
That ever held a pipe within his fist.
- but he has ruined
himself by the
practice; It cost him dear enough; for *the* fame goes
H'as smokd out all his living at his nose 2242
To purchase this rare skill. But hee 'l repaire
This losse with greater wealth vnto a haire,—
He has the rediest meanes this gap to stop.
- he means to regain
his wealth by
selling tobacco
and bottled ale. "What's that?" Why he intends to keep a shop 2246
For smoke & botle-ale, *which* soone will drawe
Good store of gallantes (even as iet doth strawe)
Vnto his custome, &, for greater gaine,
A bonny lasse or two hee 'l entertaine. 2250
- [leaf 26, back] As take me e're a shop subvrbian
That *selles* such ware, without a curtezane,
And we will have the deed cronologizde,
Nay it may well be now immortalizde. 2254
Doth a tobacco pipe hang before the dore,
- A woman is
always kept at
these shops. 'Tis a sure signe within ther is a whore.
"A whore," says he; "O, fie! you speake to broad;
A punck, or else one of the dealing trade; 2258
And such a one I mean to keep, & she
Will help, I hope, to keep & maintaine me.
O, 'tis the only thriving meanes of all
- He will purchase
riches in
abundance, To rayse mans fortunes vp by womans fall." 2262
An excellent project, follow thy designe,
And thou shalt purchase a rich golden mine,
And hell with all to boote;—soe thou hast golde
It makes noe matter. But *perhaps* being olde, 2266
One foote already within Charons bote,
Thou thinkst it time enough to change thy cote
To a more Christian habit, if th' intend,
How vile so e're thy life have been, thine end 2270
- but must lose his
soul in the end. Shalbe repentant, though thou doe deferre
To the last minute, yet thou darst aver

'Twill be sufficient. From the theefe o' th' crosse
 Thou dost example take ; God seekes the losse 2274
 Of no mans soule ; his Sonne he therefore gave
 The soules of sinners, soe we are all, to save.

Thou silly sott, how well thou canst invent
 Against thy selfe to make an argument ! 2278
 Foole, Foole ! Not every dying man shall enter,
 That saith " Lord, Lord," into the heavenly center
 Of everlasting blisse ; true faith must be
 The only meanes to this eternity. 2282

Faith only can
 gain a man
 admission to
 heaven.

And how doth that but by good workes appear,
 Good woorkes are true faiths handmaidens, & are dear
 In the Almightyes eyes, though (I confesse)
 Not of sufficient power to release 2286
 The soule from everlasting punishment
 (As papistes doe persuade by argument)
 And purchase heaven. Godes mercy, not deserte
 Of mortall man, can heavenly ioyes impart. 2290

and faith shows
 itself in good
 works.

But to returne to thee *which* thinkst to die
 In the true faith, yet livst in villanie ;
 That makst account to purchase heavenly grace
 At thy last hower, yet dayly sinst apace ; 2294
 Presumptuous slave, thy error doth deceive thee,
 And of those heavenly ioes will quite bereave thee !
 For if the truth thou doe exactly scanne,
 As is the life, so is the end of man. 2298

They who hope
 to purchase
 heaven at the
 last hour are
 deceived.

Wheras the theefs example thou dost bring,
 Who being ready, his last requiem sing
 Vpon the crosse, was in that instant hower
 From shamefull death to the celestially bower 2302
 Of Paradise transported ; learne to know
 That this example was indeed to shew
 Gods mercy infinite, his power to save,
 Though man belike to drop into his grave. 2306

The example of
 the thief on the
 Cross was only to

[leaf 27]

The vse of this we rightly may applie
 To comfort them whose huge iniquity
 comfort such as

are oppressed
with sin, and to
keep them from
despair.

Their conscience doth oppresse, & make them faint,
Lest black dispaire their guilty soules attain. 2310

But as this one, so but this only one,
To keep man from such damnd presumption
As thou dost fall into, *Godes* word contains,

Man's intellect is
alienated and his
body dedicated
to sin.

How darst thou then presume? Wher are thy braines?
How is thy iudgement from truth alienated? 2315
How is thy soule, *which* should be consecrated

Vnto *Godes* service, dedicat to sinne,
To such presumptuous sinne? If thou shouldst winne
All thy lives precious time to clear this blot, 2319

To purge thy conscience of soe foule a spot,
To wash thy sinne in true repentant teares,

Nothing that
man can do will
appease God's
wrath.

Yet all thy sorrowes, all thy Christian cares 2322
Are not sufficient to appease *Godes* wrath.¹
Vnlesse his mercy helpe to expiate¹

The foulnesse of thie crime; without his grace,
Hell shalbe thy perpetuall dwelling place. 2326

Gluttons, drunk-
ards, and
Epicures,

And you rich gluttons, drunkardes, Epicures,
Whom carnall sence & appetite immures
From God & goodnesse, think not (though you live
Like beastes) that you noe strict account shall give 2330
How you have spent *your* time, consumd'e *your* treasure,
Livd' brutishlie in ease, delight, & pleasure.
Yes, for each act, for every word & thought,

will appear before
the Judgment
Seat of God.

Before *Godes* high tribunal being brought, 2334
You must all answeare, yet you wilbe mute,
For *your* owne conscience will *your* cause confute.

Then to *your* terrour shall that sentence be,
"Depart ye cursed to helles miserie!" 2338

But I too long vpon this vice have staide,
Ther's something else of others to be saide. 2340

¹ So in MS.

Sat[ira] 6.

[AGAINST LASCIVIOUSNESS.]

ARGUMENTUM.

Vndique squalenti scelerata libidine terra
 Affluit, & templis spargitur vsque Venus;
 Luxurians ætas læna, meretrice, cinædo
 Polluitur, mœchos angulus omnis alit.

Having discoursd of sensuall gluttonie,
 It followes now I speake of venerie;
 For these companions as inseperable
 Are linekt together with sinnes ougly eable; 2344
 The heart of lust's excesse in delicates,
 And in this vice the soule precipitates.
 Lot was first drunk, & in this drunken fit
 He that incestuous sinne did straight committ. 2348
 But I leave recordes of antiquity
 And take me to this times iniquity.
 Lust, as a poyson that infects *the* blood,
 Boyles in the veines of man; the raging flood 2352
 Of Neptunes kingdome, when th' impetuous might
 Of the fierce windes doth make it seem to fight
 With monstrous billowes 'gainst the loftie cloud,
 Is calmer then the sea of lust, though loud 2356
 Vnto the care of sence, & is more safe;
 For this can only drowne the worsen hafe

Excess of
 delicates is the
 heart of lust.

Lot was drunk
 when he sinned.

[leaf 27, back]

Now lust as a
 poison infects the
 blood,

	Of man, the bodie ; but lustes ocean O'rewhelms both soule & body ; yet fond man Runnes in this gulfe of sinne without all stay, And wilfully doth cast himselfe away.	2360
and if ever a nation were defiled it is our own.	If ever age or nation with this crime Were bestiallic defilde, now is the time, And ours that nation, whose libidinous heat, Whose fire of brutish lust, is growne soe great That it doth threaten with proud Phaeton To give the world a new combustion.	2364 2368
Both sexes and all ages are given to this sin.	Both sexes, each degree, both young & olde, Themselves vnto this filthy sinne have solde ; Yea, even the tribe of Levie (<i>which</i> should be The mirrors of vnspotted chastety)	2372
Popish priests are guilty not- withstanding their vows.	Are slaves to lust ! I speake not this alone Of Popish priestes, <i>which</i> make profession Of an immaculate virginity, Yet live in whoredome & adultery ; But alsoe to our clergie, which to blame, Preach continence, but follow not the same. And their example's able to seduce Well given mindes vnto this knowne abuse ; For euery man doth vse in imitation To follow his instructours fashion.	2376 2380
One country pursen keeps his whore,	The country parson may, as in a string, Lead the whole parish vnto any thing.	2384
	Eulalius hath had good education, Pens sermons well, hath good pronuntiation, Stiflie inveighs 'gainst sinne, as gluttonie, Pride, envie, wrath, sloth, brutish lecherie, Covetousnes, & such like, no man more,— Yet every man can tell he keeps a whore.	2388
while another defiles his neighbour's wife,	Philogonous doth love his lust as well, But he would clear from all suspition dwell ; 'Tis safest gutting at a loafe begunne, And therefore he his neighbour[s] wife hath wonne	2392

- To be his paramour ; they may suspect,
 But hee 's soe wary, no man can detect 2396
 His close encounters. O, but heers the spite,
 On[e] wench cannot suffice his appetite ! but is not
 satisfied with one
 or two.
- His first must then be baude vnto another,
 She to a third, the daughter to the mother, 2400
 Til like the parish bull he serves them still, [leaf 28]
- And dabbes their husbandes cleane against their will.
 But he that knew him not, & heard him preach,
 Would think it were impossible to teach 2404
 Vertue with such a fervent seeming zeale, If a man heard
 him preach he
 would think he
 could not sin
 thus.
- And yet thus looslie in his actions deale.
 You lustfull swine ! that know the will of God,
 Yet follow *your* owne waies, think *that* his rod 2408
 (For soe he saith himselfe) shall scourge *your* sinne
 With many stripes ;—with you he will beginne.
 The greater man, the higher is the evill
 He doth committ, & he the viler devill. 2412
- Turne convertites, & make true recantation,
 And leave at last to act *your* owne damnation,
 Lest *your* reward be *Godes* just vengeance,
 And hell *your* portion & inheritance. 2416
- Sempronia's married to a gentleman
 That in the joyes of Venus litle can ;
 'Tis very likely, & you may believe her,
 And you, her honest neighbours, should relieve her.
 Saith lustfull Spurio, " Would she me accept, 2421
 I'de pawne my head to please her e're I slept,
 And save the paines of suing a divorce."
 Yet Messalina doth, without remorse 2424
 Of conscience for the act, take to her bed
 A second husband ere the first be dead,
 With whom she lives but an adulteresse
 In brutish sinne & sensuall beastlinesse. 2428
- Pray Iove he please her well, or, though 't be strange,
 This second for a third I fear shee 'l change.
- Let him repent,
 or God will judge
 and condemn
 him.
- Women, for
 various reasons,
- are guilty of
 adultery.

The incest of
Cesar Borgia,

Borgia's in quiet, & is let alone,
Although his sister & his whore be one ; 2432

The father likewise doth (a hellish fact !)

With his owne daughter cursed incest act.

Who dares to let him ? Hee's a great commander,

and Alexander VI. Romes triple crown'd Pope, Sixt Alexander ! 2436

Incestuous slaves ! think you to scape *the* rod

Of the Almighty sinne-revenging God ?

No, though the world doe wink at *your* offence

God never will with wickednesse dispence. 2440

The young wife
deceives her
husband,

Sulpitia, leave at last to wrong thy spouse,

Lest thou the furious sleeping lion rouse ;

Desist to act thy aged husbandes scorne,

He hath olde plenty, give him not the horne, 2444

And I'll not tell the world thy hatefull sinne,

How full of luxury thy life hath been,

How many severall lovers thou hast had,

How often thou hast faind to see thy dad, 2448

That by such meanes thou mightst have free accesse

and robs him to
put money into
the hands of her
lover.

To meet thy paramour. Nor will I presse

Thy conscience with recitall of *that* ill

[leaf 28, back]

When thou, thy lechers purse with golde to fill, 2452

Emtiedst thy husbandes bagges ; the diamond ringes,

The sutes of sattin, & such pretty thinges,

Which thou, as pledges of thy lewd desire,

Gavst to thy sweetheart for his lustfull hire, 2456

I'll not once name ; no, I will hold my peace,

Soe thou wilt from thy filthy lust surcease.

Let the man who
has escaped the
penalty for rape
be careful.

Drugo, although thou lately didst escape

The daunger of the lawe, *which* for a rape 2460

Awardeth death, be wise & sinne noe more,

Least *that* thou run soe much vpon *the* score

Of wickednesse, that thou canst never pay it ;

And soe for want of meanes how to defraie it, 2464

By death arrested, in helles prison cast,

Thou pine in torment *which* shall ever last.

- Sodomeo scorneth women ; all his joy
 Is in a rarely featurde lively boy, 2468 Sodomy is not
unknown in the
land.
 With whom (I shame to speake it) in his bed
 He plaies like Love with Phrigian Ganimedē.
 Monster of men, worse then the sensuall beast !
 Which by instinct doth follow the behest 2472
 Of nature in his kinde, but thou dost fall
 Into a sinne that's moste vnnaturall.
 Degenerate bastard ! by some devill got,
 For man could never, sure, beget a spot 2476 Such men must
be the children
of the devil.
 Of such vncleannesse ; how dost dare enact
 Soe damnd a crime, soe lewde a loathsome fact ?
 Dost thou not fear that iust Iove, in his ire,
 Will raine downe brimstone & consuming fire ; 2480
 As in his wrath, though many ages since,
 He did one Sodome, whose concupiscence,
 Like thine, deservde black helles damnation ?
 Or that some fearfull invndation 2484
 In his swift streame, should hurry thee to hell,
 With damnd fiendes & torturde ghoastes to dwell ? He who punished
Sodom will
punish them.
 Methinks such thoughts as these should purge thy
 soule,
 And keep thy bodie from an act so foule. 2488
 But 'tis noe marvell though thou be not free
 From the contagion of this villanie,
 When the whole land's thus plagued¹ with this sore,
 Whose beastlinesse then now was never more : 2492
 In Academie, country, citty, Courte,² The Universities,
the City,
 Infinite are defiled with this spurt.
 O, grant, my dearest nourse, from whose full brest
 I have suckt all (if ought I have) that's best, 2496
 Suffer me to condole the misery and the Court,
are alike guilty.
 Which thou gronst vnder by this villanie !

¹ Spelling uncertain : it appears to have been *plagued*, but the *i* is undotted and the *e* is blurred.

² MS. Corrte.

I grieve at the
vices which
prevail at the
Universities.
[leaf 29]

How many towardly young¹ gentlemen
(Instead of ink, with teares I fill my pen 2500
To write it) sent vnto thee by theyr friendes

For art & education, the true endes
Their parentes aime at, are with this infection
Poysned by them whose best protection 2504
Should keep them from all sinne! Alacke the while!

Each pendant
Tutor spoils his
pupils.

Each pendant Tutour should his pupill spoile.
O, how I grieve at this vnhappy fate,
Because this vice is soe inveterate, 2508

I pray for a
speedy reforma-
tion.

Growne to so strong a custome that (I fear)
The world shall end ere they this sinne forbear!
But I leave thee with my best exoration
For thy moste speedy & true reformation. 2512

Nothus, without
crossing the sea,
has been into
France.

Nothus which came into *the* world by chaunce
At a bye window, hath been late in France,
Yet never crost the seas, it cannot bee;
'Tis newes that passes *our* capacity! 2516

Let those pity
him who choose;
he gets none
from me.

'Tis soe, & by th'event I wilbe tride,
For I am sure hee's hugely Frenchifide,
Gallicus morbus is his owne, I swear,
He has it paide him home vnto a haire. 2520

Pitty him they that list, soe will not I,
Hee's iustly plagud for his damnd luxurie,
He might have kept his whore-house-haunting feet
Out of Picthatch, the Spittle, Turnboll street; 2524
He might, forewarnd, have left his poekie drabbes,
They must have veriuice that will squeeze such crabbes.
But he had cause to love a puncke the more,
Because his mother was an arrant whore. 2528

Cloudia has
caught a clap.

I cannot chuse but grieve at *the* mishap
Of Cloudia, which of late hath caught a clap.
Alack, poore wench! the trust of promise marriage

¹ MS. gounge. It may have been originally *goune*, as the final letter seems to have been altered. Cf. Taylor, "Gownmen," Works, fo. p. 178.

² All notorious haunts of prostitutes.

- Hath lodged thee with an vnusuall carriadge. 2532 A promise of marriage has been her ruin.
- Take comfort lasse, & I a time will spie
- To shew thy lover his discourtesie,
- And though he have thee in this sort beguilde,
- He shall give somewhat to bring vp the childe ; 2536
- A litle mony from the law will quite thee,
- Fee but the Summer. & he shall not cite thee ;
- Or if he doe, only for fashion sake,
- The lawe of thee shall no advantage take. 2540
- And though due pennance thou deservst to doe
- For tredding thus awry thy slippery shoe,
- Be not dismaide at all ; if thou dost flow
- In thy frank giiftes, & thy golde freely stow, 2544
- The principall will make thy pennance ebbe.
- The Comissaries court's a spiders webbe,
- That doth entangle all the lesser flies,
- But the great ones break through ; it never ties 2548
- Them in his circling net. Wher golde makes way
- Ther is no interruption, noe delay
- Can hinder his proceeding ; therefore, wench,
- Thou maist with a bolde face confront the bench. 2552
- If thy forerunners bribes have made thy peace,
- Thy shame shall vanish, but thy sinne encrease,
- And when thou once hast scaped this annoy,
- Goe to it roundly for another boy ; 2556
- Lose not an inch of pleasure, though thou gaine,
- For momentarie ioyes, eternall paine.
- But yet be sure, if thou still goe about
- To play the drab, my pen shall paint thee out, 2560
- And thy lewde actes vpon thy forehead score,
- That all the world may note thee for a whore.
- O Lynceus,¹ that I had thy searching eye !
- Then would I in each secret corner prie, 2564
- To finde *the* hidden knaveries of this age,

Fee the summoner and the law will hold you innocent.

The Comissary's court is like a cobweb which only holds small flies.

[leaf 29, back]

Bribery will cover your shame,

but increase your sin.

If I had the eyes of Lynceus I could expose the vices of this age.

¹ Lynceus, one of the Argonauts, could see through the earth, and distinguish objects at a great distance.

	And lay them open to this paper stage.	
Then Glabria should be exposed,	Then Glabria should not, with her wanton eye, Allure faire Quintus to her villanie, But I would straight detect her for the erime, And hinder their appoynted meeting time.	2568
Luseo's sin should be noted,	Then Luseo, 'cause his wife's in years decaide, Should not entise to ill her waiting maide, But I would spie them out, & note ¹ them downe, To her discredit & his smale renowne.	2572
	Then Seilla, 'cause she might without suspect Play the lewd harlot, & none might detect Her lustfull conversation, should not hide Her loosnesse in a masculine outside,	2576
Seilla's disguise ripped off;	² But with my pen I soone would her vncase, And lay her open to noe mean disgrace.	2580
	Then Galla, that insatiate city dame, (Which loves a player, 'cause he hath <i>the</i> fame Of a rare Actour, & doth in his part Conquer huge gigantes, & captive the hart	2584
Galla should not tempt the actor with presents.	Of amarus ladies) should not him intice, Prone (as all players are) vnto this vice, With goodlie presentes. I their match would lett, Or catch them sleeping in a Vulcanes nett, And having caught them to <i>the</i> world display How lusty Mars with lustfull Venus lay.	2588
None should escape me; I would expose all.	Then lustfull Iove, what shape soe e're he tooke Should not deceive mine eye, nor scape my booke. Thy lust Pasiphae I 'de sett to th' full, Whose bestiall appetite desirede a bull. Mirrha, thou shouldst not scape, <i>that</i> didst desire, To make thy father to thy childe a sire.	2592
	But since I cannot, as I would, be fitted, Let me detect what I have knowne committed.	2596
It was once my fortune	It was my fortune, with some others moe, On[e] summers day a progresse for to goe	2600

¹ Final *e* by a later hand. ² /I† in margin.

- Into the countrie, as the time of year [leaf 30]
 Required, to make merrie with good cheer.
 Imagine Islington to be the place, to go to Islington
 The journey to eat cream. Under the face 2604 to eat cream.
 Of these lewd meetings, on set purpose fitted,
 Much villanie is howerly committed.
 But to proceed; some thought there would not be
 Good mirth without faire wenches companie, 2608 To make good
 And therefore had provided, a forchand, company,
 Of wines & maides a iust proportiond band
 In number to *the* men of vs; each on[e]
 Might have his wench vnto himselfe alone. 2612 a wench was
 I that, till afterwarde, not comprehended provided for each.
 Whereto this meeting chieflie was intended,
 But thought indeed the only true intent
 To spend the time in honest merriment,— 2616
 Went 'mongst the thickest, & had intercourse
 In many a mad & sensuall discourse.
 Among the women kinde a wife ther was,
 Her name I could not learne, I therefore passe 2620 Among them
 It over; but a faind one to frame, was a married
 Call her Veneria, that's the fittest name. woman,
 This wife, *which* with *the* maides did holde her walke,
 I chanc'd to overhear in her lewde talke, 2624 whom I will call
 How she did them by argumentes perswade Veneria,
 To vse *the* pleasure of the common trade,
 I will repeat, that you may iudge with me,
 Women moste prone to filthy luxurie. 2628
 "My friendes," quoth she, "first, all of you must knowe,
 Good things more common doe *the* better grow;
 For 'tis an axiome in morality,
 Which you must all believe for verity. 2632 who perswaded
 If, then, community doe goodnesse adde the maidens to
 To actions that are good, who'd be so mad lust.
 To lose the vertue of this common good
 When't may be purchasde without losse of blood? 2636

- For that 'tis good, I think you 'l not deny,
 Or if you doe, then thus I doe replie :—
- To do a friend
 a pleasure is a
 good deed,
 To doe *our* friend a pleasur 's a good deed,
 If it be done for love, & not for meed ; 2640
 To doe an act *that* addes to *our* delight
 Is it not good ? what foole will once deny 't ?
- or, as we call it,
 "a good turn."
 Besides, the name importes it to be good,
 For we a good turne call it. With my blood, 2644
 If all this be to weake, I will maintaine
 Ther's none of all *our* sexe that would refraine
 To vse *the* pleasure of this knowne delight,
 If fear did not restraine their appetite. 2648
- Secret lechery is
 less sinful than
 hypocrisy.
 And this I holde, *that* secret letcherie
 Is a lesse sinne then close hypocrisie.
 A preacher tolde me that the action wrought
 (Because more seldome then the wandring thought)
- [leaf 30, back]
 Is not soe great a fault, soe we chuse time 2653
 And place convenient to conceile *our* crime ;
 And that we will not want, nor lusty boyes
 Able to give a wench her fill of joyes. 2656
- Her lewd dis-
 course made my
 ears glow,
 Then to it, lasses, when you have desire,
 'Tis dangerous to suppress a flaming fire !"
 To hear this lewdnesse both mine eares did glow,
- but "I bit in my
 tongue" for the
 sake of peace,
 But I bit in my tongue, lest there should grow 2660
 Some discontentment 'mongst them by my speach,
 Which happily might have procur'de a breach
 Among vs ; & indeed soe much the rather,
- and because I
 wanted to see
 the end.
 Because by circumstances I did gather 2664
 Wherefore this meeting was, & did intend
 to observe all vnto the very end.
- By this time we th' appointed place attaine,
 Where straight with welcomes we were entertaind. 2668
- We had music
 and good cheer.
 Musicke was sent for, & good chear preparede,
 With *which* more like to Epicures we farde
 Then Christians ; plenty of wine & creame
 Did even vpon *our* table seeme to streame, 2672

- With other dainties. Not a fiddlers boy
 But with the reliicks of *our* feast did cloy
 His hungry stomach. After this repast
 (*Which* feast with many a bawdy song was graced) 2676
 Some fell to dauncing (& dauncing is a cause
 That many vnto fornication drawes),
 In *which* lascivious kinde of merriment,
 Till the darke evening did approch, we spent 2680
 The lightsome day. But now the time drew nigh
 That was comprisd'e to act their villany ;
 And therefore after candles were brought in
 (For then the night grew on) we did beginne 2684
 The fiddlers to discharge, who being gone,
 There straight was held a consultation,
 In *which*, when each man had his wench assignde,
 The filthinesse of this lewde act to blinde 2688
 With darkenesse, all the candles were put out,
Which favouring my intent, I left the rout,
 And closely stole away, having defraide
 A great part of the reckning ; *which* I paide 2692
 Whilst they were all full busie in the darke,
 Because they should not think I came to sharke
 Only for vittailles. How the rest agreed,
 Iudge you *which* doe this true narration read. 2696
 But leaving this mad crew, I have to say
 Somewhat of bawdes, cheife actours in this play.
- Gabrina, in her youth a pretty ducke,
 Hath been, they say, as good as ever stricke. 2700
 It was her fortune (long she could not tarry
 'Cause she was faire) with a rich foole to marrie.
 I call him foole, because he let her have
 Her minde see much, that he became her slave 2704
 To his vndooing. She must keep her coach,
 Consort with ladies ; each new set abroach
 Fantastique fashion *which* she did affect,
 His gold must flie for ; yet she did respect 2708

After the feast
 some fell to
 dancing, which
 lasted till dark.

When the candles
 were brought in
 the fiddlers were
 discharged.

As soon as the
 lights were put
 out I escaped.

Gabrina married
 a rich fool.

[leaf 21]

She kept her
 coach and con-
 sorted with
 ladies.

- Others above him, vpon whom she spent
His wealth ; her lust his care could not prevent.
- Her pride and
sensuality
brought him to
beggary, and
broke his heart. Thus soone her pride & sensuality
Brought him vnto disgrace & beggery, 2712
Till grieve for her lewd life, his ruind state
Broke his weak heart, & made him yeild to fate.
Then was she glad her whores flag to aduancee,
And get her living by a Scottish daunce. 2716
Thus with her sister, such another piece,
Many a gallant of his golde they fleerce.
- In their age she
and her sister
hire out a crew
of whores. Now ceazd with age, & both of them turnd bawdes,
Olde hackny women, they hire out their jades, 2720
A crew of whores far worse then crocodiles,
Killing with faind teares & forged smiles.
Confusion with their fortunes ever dwell,
That keep the dores that ope to sinne & hell ! 2724
- These bawds up-
hold their estate These bawdes which doe inhabite Troynovant,¹
And iet it vp & downe i' th' streetes, aflaunt
In the best fashion, thus vpholde their state,
As I haue heard a friend of mine relate. 2728
Who once in privat manner with another
Went purposly their fashions to discover.
- by keeping wives
as well as com-
mon whores. They doe retaine besides these common queanes,
Even mens wives which are of greatest meanes, 2732
That yearly pay them tribute for their lust,
Vpon whose seecree they doe entrust
Their blotted reputation, for which pleasure
They lewdly doe consume their husbandes treasure. 2736
The custome of these bawdes is thus : if any
Repaire vnto them (as God knowes too many
Run to this sinck of sinne), at the first view
To shew their cheapest ware ; if they will glue 2740
Their slimy bodies to those common whores,
The bawdes proceed no farther, keep the dores,
The price paide, which repentance findes to dear,

¹ London. See Taylor, Works, fol. 491.

- And the act done, doe straight the men cashier. 2744
- But if some gallant, whose out side doth holde
Great expectation that good store of golde
Will from his bounty shower into their lappes,
Come to demaund (for soe it often happes) 2748
To see their choysrest beauties, him they bring
(After request [not]¹ to say any thing)
Into a privat roome, *which* round about
Is hung with pictures; all *which* goodly rout 2752
Is fram'de of Venus fashion, femals all,
Whom if I name whores. I noe whit miscall,
For soe they are, whom these doe represent. [leaf 31, back]
All citty dames, *which* vsually frequent 2756
This cursd place, who, though they goe full brave,
Are in their lust insatiat as the grave.
That picture *which* doth best affect the eye
Of this luxurious gallant, instantly 2760
Is by some traine brought thether in true shape
Of lively substance. Then good Bacchus grape
Flowes in abundance; Ceres must be by,
For wthout them ther is noe venerie. 2764
Provocatives to stir vp appetite
To brutish lust & sensuall delight,
Must not be wanting; lobsters buttered thighs,
Hartichoke, marrowbone,² potato pies, 2768
Anchoves, lambes artificiallie drest stones,
Fine gellies of decocted sparowes bones.
Or if these faile, th' apothecaries trade
Must furnish them wth rarest marmalade, 2772
Candid eringoes, & rich marchpaine stuffe;
Vpon *which* eates ther is consume enough
To give sufficient to a hundred men,
Spent but on ordinarie fare. But then 2776
These dainties must be washd downe well with wine,

But if he looks
rich he is shown
into a private
room

hung round with
portraits of City
dames.

The picture
which takes his
fancy is soon
replaced by its
"lively sub-
stance."

Wines and
nutritious food
are provided in
abundance.

Lobsters, pies,
jellies, mar-
malade,

¹ Blank in MS.; something erased.

² Very much like Moorrowbone in MS.

sack, eggs,
Muscadine,
Alicant,

With sacke & sugar, egges & muscadine,
With Allegant, the blood of Venerie,
That strengthens much the backes infirmity. 2780

and dainties
enough to crack
a man's purse-
strings.

Abundance of these dainties they 'l not lacke,
Although it make my gallantes purstrings cracke.
And yet sometimes these cittie dames will spend
As if their husbandes wealth could ne're have end. 2784
Then after this libidinous collation
They doe proceed to act their owne damnation.

Thus is our great
city made a
brothel.

Thus is the worthiest citty of *our* land
Made a base brothel-house, by a lewde band 2788
Of shamelesse strumpets, whose vneurb'd swing
Many poore soules vnto confusion bring.

The Magistrates
should rid it of
this cursed crew.

You magistrates, *which* holde Astraeas sword,
For countries cause joyne all with one accord 2792
To clear the citty of this cursed crew,

Least the whole land the noysomenesse doe rewe
Of their contagion. For the better health
Of the whole body of the commonwealth, 2796
Cut of these rotten members, & beginne
First at the head of this notorious sinne.

Remove the
cause, and the
effect will perish.

For this is written one the Lidian stone,
"The effect doth *perish* when the cause is gone." 2800

These bawdes & panders *which* doe give reecat
(Being indeed the meanes wherby they eat)

[leaf 32]

To whores & ruffians, whose damnd villanie
Doth purchase gold & sell iniquity ; 2804

Were they expeld the cittie, ther would grow
More continence, for¹ them these heades doe flow ;
The springs of lust, these fountaines, being drawne dry
The lesser streames would stint immediatly. 2808

Lop off these
ulcered members
with the hand
of justice.

Lop of these vleerd members of *our* land,
These putrified members ; with the hand
Of iustice chase hence this vngodly rout,—
Subtract *the* fewell & *the* fire goes out,— 2812

¹ ? from.

And let *our* land this damnèd devillish crew,
 As excrementes, out of her bosome spewe;
 And then you manifestly shall perceave
 The greater part their brutish lust will leave. 2816

For every man this olde saide saw beleeves,
 "Were no receivers there would be no theeves."

"No receivers,
 no thieves."

Thus City scapes not, nor the Court is free
 From obsceane actes of hatefull luxurie. 2820

Those men or women *that* doe make resorte,

In hope of gaine or honour, to *the* Court,

Doe live soe idely, & in such excesse,

The Court is not
 free from these
 sins.

That it must needs produce this wickednesse. 2824

Vitellius hath gotten a good place,
 And might live well i' th' Court, had he *the* grace

To keep it to good endes, & vse it soe,

"But lightly come," we say, "doth lightly goe." 2828

"Lightly come,
 lightly go."

It cost him nothing but a supple knee,

¹ And oyly mouth & much observancie,

But he doth vpon worse then nothing spend it,

Yet 'tis well spent, he saies, & hee 'l defend it. 2832

He keeps a whore i' th' city, what needs that?

City and Court
 are alike.

Ther's whores enough i' th' Court, *which* (as a cat

Waites to surprise a mouse) watch to espie

² Whom they can draw vnto their villanie, 2836

Some for meer lust, others for greedinesse

Of gaine; as, 'mongst all *your* court landresses

If but one honest woman can be found,

Scaree one honest
 woman to be
 found.

I 'le give her leave to give me twenty pound.³ 2840

But these are stale; Vitellius must have one

That's a rare piece of *the* best fashion,

Although she make these three thinges fare *the* worse,

His soule, his body, & his strouting purse. 2844

They ruin soul,
 body, and purse.

His purse, her gay apparel & fine fare

Have made already very thin & bare;

¹ /*Ion* in margin of MS.

² /*I* in margin of MS.

³ MS. 20^l.

- Bodily disease. His bodie, her vnwholsome luxurie
Hath brought to ~~the~~ disease of venery : 2848
And I much fear this their lewde fashion
Will bring his soule vnto damnation.
- Jealousie, ha k
I need not talke
of diuins and
City dames,
Silvius doth shew the city dames brave sights,
And they for it doe pleasure him a nightes. 2852
City & country are beholding to him.
And glad with purse & body both to woo him.
But what talke I of these, when brighter starres
Darken their splendant beauty with ~~the~~ scarres 2856
Of this insatiate sinne? If honour fall
Gentry must needs submit himselfe a thrall.
But whether climst thou, my aspiring Muse?
It wilbe thought presumption & abuse 2860
To taxe nobility! Fie! fear, fie! fear!
Thou art an tree above thy native speare,
Something thou canst not in oblivion drawne;—
Why come one then, & briefly set it downe. 2864
- One boasts that
he has made
fifty-one cockles
in the yeare:
I heard Brusant by his honour sweare
He on[e] & fifty cuck like made last yeare.
Pitty it was he did not farther goe,
Each weeke would have done well to struck a doe, 2868
And given the keeper his due fee to seeke
When as he came to th' two & nitieth weeke.
- to be so much
so much,
Whom shall we finde to make vp the iust number?
To bring't about it my conceit doth cumber. 2872
Why, what a foole am I to seek thus farre!
You did see many cuckles make or marre?
Well then, if faith you may, for all your galle,
Make vp the two & nitieth yet or sell! 2876
Madame Emilia hath a proper squie
To vshe her vnto the filthy mire
Of soule-polluting lust, who knows his cues
When he must leave her, where attendance vses; 2880
And can wille's lily not see the horrid crime,
With picking rushes wille out the time:
- Mistake's name
knows not
arranged,
Of soule-polluting lust, who knows his cues
When he must leave her, where attendance vses; 2880
And can wille's lily not see the horrid crime,
With picking rushes wille out the time:

And for a need, when she wantes fresh supplie,
 Her sensuall desires satisfie. 2884 and can at times
supplie her wants
himself.
 Base slave! *which* standest centinell to lust,
 Suffering thy soule, polluted with *the* rust
 Of cankered sinne, by thy neglect to perish.
 Which above all thinges thou shouldest love & cherish!
 Thou instrument of sinne & Sathans¹ rage! 2889
 Incarnate devill! pandarizing page!
 Be sure (vnlesse repentance pardon gaine)
 There doth a place in hell for thee remaine. 2892 But he may rest
assured that
there's a place
reserved in hell
for him,
 And for those lechers *which* will never linne
 (Accounting lust but as a veniall sinne)
 To committ incest, whoredome, sodomie,
 Defile *the* land with damnd adulterie. 2896 as well as for
all who are
guilty of incest,
whoredome,
sodomie,
and adultery.
 Which strive not to suppress their lewde desires,
 But fewell ad to their lust-burning fires,
 By seeking wicked opportunities
 To act their damnable iniquities. 2900 Therefore
 Till they have ruind all their hope of blisse.
 Devilles will hale them to helles darke abisse.

¹ MS. Sathange.

Sat[ira] 7.

[AGAINST THE PASSIONS OF THE MIND.]

ARGUMENTUM.

Reginam mentis rationem, serva rebellis
 Passio devincit, calce tyranna premit,
 Dum gerit immodicos (victa ratione) triumphos,
 Incautos homines, ad mala damna rapit.

God gave to man
 a reasonable soul
 that he might
 govern all things.

God gave to man a reasonable soule,
 That he might govern vnder his controle
 All other creatures in the world beside,
 Yet man wantes reason how himselfe to guide. 2906

Reason is the
 queen of the soul,

Reason, *the* soules queen, whose imperious sway
 Should rule the microcosme of man, & stay
 By her wise governing authority

but she is become
 the slave of her
 subject,

Each insolent affections tyranny, 2910
 Is through much, too much, sufferancee become
 Slave to her subiect, who vsurps her roome.

Ambitiously aspiring passion,
 Ever delighting in rebellion, 2914
 Collects her forces, meets her prince i' th' field.

who boldly rebels
 against her.

Subdues her power in conflict, make[s] her yeild.

And now *the* tyrannesse beares all *the* stroke,
 Clogging her suffering neck with servile yoke, 2918

And proud insulting in her victorie,
 Triumphs o're mans base imbecillity.

- Thus his owne servant, every base affection,
Keeps him in slavish t[h]raldome & subjection. 2922
- By love or hatred, by ioy, grieve, or feare,
Desire, boldnesse, anger, hope, dispaire,
Man is enthrald, & doth submitt his will
Their tyrannies & pleasures to fulfill. 2926
- The Amoretto, pearc'd with Cupides stroke,
Must straight submitt his neck vnto *the* yoke
Of peevishe love. Either his mistrisse haire,
Or else her forehead is beyond compare ; 2930
- Her eyes are starres, & her cheekes roses be,
Her lips pure rubies, her teeth ivorie,
Her breath *perfume*, her voice sweet harmonie
Passing Threician Orpheus melody ; 2934
- The path between her brestes a whiter way
Then that celestiall via lactea ;
Her veines pure azure, o' what colour's best,
Her skin sleek sattin or *the* cygnettes brest ; 2938
- A Venus in whom all good partes doe hitt,
More then a second Pallas in her witt ;
In stately pace and dazeling maiestie,
Another Iuno ; in pure chastety 2942
- Spotlesse Diana. Thus is all her feature
Beyond *the* fashion of a humane creature.
Then what "ay mees !" what crossing of his armes,
What sighs, what teares, what love-compelling charmes
He vseth, would enforce a sicke man smile ! 2947
- Yet all the paines he takes is to beguile
His sillie soule ; for having once enioyed
The thing, for *which* he erst was soe anoyde, 2950
- The tide is turnd, the saint doth seem a devill,
And he repentes that soule-bewitching evill
Which once his fancy as a good adorde ;—
His mistresse love, I mean, is now abhorde. 2954
- Anothers minde by hate distempered is,

Every base
affection keeps
man in thraldom.

If man falls in
love he must
submit to the
yoke of peevishe
fancy,

and compare his
mistress to

[leaf 33, back]

Venus, Pallas,
Juno, and Diana.

Then to hear his
"Ah me's!" till
he gets dis-
enchanted!

Then his "saint"
seems a devil.

The mind of
another is over-
come by hate,

¹ /I in margin of MS.

- Malicing whom in shew he seemes to kisse.
 This base affection causeth dismall strife,
 Despoileth honour, & destroyeth life. 2958
 which he hides
 by dissimulation. Yet in these dayes 'tis counted pollicie
 To vse dissimulation ; villanie
 Masqu'd¹ vnder friendships title (worst of hate)
 Makes a man liue secure & fortunate. 2962
 These Machiavillians are *the* men alone
 That thrive i' th' world, & gett promotion.
 Such as he are
 worse than
 Timon of Athens. Athenian Timon, in his hatefull moode,
 Was ne're soe bad as some of this damnde broode, 2966
 This brood of Caines, these dissembling knaves,
 These mankinde-baters, bloody minded slaves,
 Which all *the* world with horrid murders fill,
 Laughing one those whom they intend to kill. 2970
 A third sort have
 their minds
 overwhelmed
 with joy. A third ther is, *which* gaining some vaine toy,
 Is overwhelmèd through excessive ioy.
 The husbandman, if that his crops proove well,
 Hath his heart fild with joy 'cause his barnes swell ;
 The marchant, if his gaines doe safe come in, 2975
 Is with ioy ready to leape out on 's skinne ;
 The vehemeny of this passion 's such,
 Many have² died by joying overmuch. 2978
 Another, shuning comfort & reliefe,
 Suffers himselfe to be surchargde with grieve,
 And soe this passion doth his reason blinde
 That it begettes a frenzie in his minde. 2982
 Another, if that fear doe him assaile,
 Doth suffer that affection to prevaile,
 [leaf 34] And doth bring him [in]to such franticke fittes,
 As you would judge him to be out on 's wittes. 2986
 and some with
 fear. Each bush doth fright him, & each flying bird,
 Yea his owne shadowe maketh him afeard.

¹ *Masque* originally written ; altered into *Masqu'd*.

² This *have* seems to have been *o'ave*, but a line is drawn through the *o*.

- Desire in others sheweth forth his mighte,
 Making them follow brutish appetite. 2990
 Desire of honour fires th' ambitious minde ;
 Desire of wealth the covetous doth blinde ;
 The lecher cannot lustfull thoughtes withstand :
 Reason's controlde by passions that commaund. 2994
 Another, rash & indiscreetly bolde,
 Hazards himselfe in dangers manifolde,
 Yet thinks himselfe (mislead by his temerity)
 To vse true valour & dexterity ; 2998
 When folly his companion is assignde,
 For "who soe bolde as bayard that is blynde ?
 With rashnesse is conioyned impudence,
 With which my Muse in noe case can dispence. 3002
 His talke is bawdry, he doth rather choose
 His soule then a prophane conceite to loose.
 Mischiefe-procurer anger rules another,
 That knowes not friend from foe ; stranger or brother,
 All's one to him ; for in his bedlem fitt, 3007
 Which quite deprives him of his litle witt,
 He cares not whom he strikes, or what vile wordes
 That cutt like razors, or sharp edged swordes, 3010
 Flie from his hasty tongue. This passion swaies
 And rules over too many now adayes,
 For each vaine toy stirreth vp man to furie,
 When he in patience greatest wrongs should burie. 3014
 Hope & affection is that doth least harme
 Vnto the soule of man ; for it doth arme
 With constancy in trouble to endure
 The worst of evill that sad fates procure. 3018
 It makes the prisoner, bound in gives of steele,
 In expectation of release, to feele
 Noe torment in his bondage ; cures the sieke
 Of his diseases ; makes the halfe dead quicke. 3022
 Yet is this good conioyned with some evill ;
 To hope on God is good, but from the devill

Honour fires
the ambitious.

Rashness by some
is mistaken for
valour.

Impudence is
often conjoined
with rashness.

Anger rules some,
and deprives
them of their
wits.

They care not
whom they
wound.

Hope and affec-
tion do the least
harm.

They console
the prisoner and
cure the sick.

- Don't expect aid from the devil. To expect healp, as they doe *which* attend
With expectation of a happy end 3026
To some ill act, is diabolically,
And not by Christians to be vsde at all.
But when I come to think vpon dispaire
(*Which* to withstand the rediest meanes is praier) 3030
Despair drives men to suicide. I muse to think it should soe much bewitch
The minde of man, making *the* soule (like pitch)
Commit such deeds of darkenesse, such damnd ill,
As with *our* owne handes *our* owne lives to spill. 3034
[leaf 34, back] Farre be it from me all passion to exclude
Out of mans soule, my meaning's not so rude ;
A man void of passion is void of good. For 'tis an axiome not to be withstood,
"He *that* is void of passion's voide of good."¹ 3038
Love of God kindles devotion. Love of *that* love deserving Diety,
Which doth produce effectes of charity,
And kindles in mans heart² devotion,
Once to extenuate were a sinfull motion 3042
Of a pestiferous braine ; noe, I desire
To ad more fewell to that holy fire.
Godly hate is commendable. Nor can I but commend of godlie hate,
Detesting sinne, *that* doth commaculate 3046
The soule of man ; this passion's worth commending,
That hates the offence, yet loves *the* man offending.
Neither will I restraine *the* heart from joy
Joy in moderation is good. Soe that with moderation we imploy 3050
This passion to good vses ; hartes rejoyce,
But let *the* cause be singuler & choice.
Grief likewise must abounde in every man
That will indeed be a true Christian, 3054
so are godly sorrow and filial fear. Sorrow *the* badge of true repentance weares,
Sinne must be purgde by a whole flood of teares.
³ To filial feare I likewise doe assent,

¹ *blood* was first written, then a line drawn through it, and *good* written after.

² MS. heard.

³ / *I* and written in margin of MS.

That 's awd from sinne by love, not punishment. 3058

Salvations hope, celestially ioyes desire,

Vertuous boldnesse, with religious ire,

Virtuous boldness
and religious ire,

Are heavenly passions not to be denide,

But as occasion serves, to be applide

3062

To their true endes. Affectiones of such kinde

Mie Muse disclaimes not ; but all such as blinde

my Muse dis-
claims not ;
but all such
affections as lead
man to sin.

The eyes of reason, & doe quite pervert

The soule, mans better intellectuall part,

3066

That keep him from *the* path of his salvation,

And lead *the* way *which* brings vnto damnation,

These, these they be, on *which* I doe engage

My vexèd Muse to wreck her spleenfull rage.

3070

Philautus with his very soule doth love

Philautus loves
many things,

A wench as faire as Venus milek white dove ;

He loves his hunting-horse, his hauke, his hound,

His meat & drink, his morning sleeps profound ;

3074

He loves to follow each new-fangled fashion,

He loves to hear men speake his commendation,

He loves his laudes, *that* bring him store of pelfe,

But above all thinges he doth love himselfe.

3078

but himself
most of all.

In all this love noe love of God I finde,

Noe love of goodnesse, but a love confinde

To sensuall delights, to sinne & ease,

A love to others soe himselfe to please.

3082

Thou impious worldling, leave this vaine affection,

[leaf 15]

Which only on thy selfe hath a reflection ;

This sinne relinquish, lest incensèd love

This is love
misapplied.

Doe iustly plague thy misapplyèd love.

3086

I saw (a sight *that* made me much affraide)

Amorphus kisse his mothers kitchen-maide.

Me thought as both their heades together came,

Amorphous is in
love with his
mother's kitchen-
maid.

I saw *the* devill kissing of his dam :¹

3090

And yet this foole 's in love with her 'bove measure,

Calls her *the* mistresse of his² ioy & pleasure ;

¹ Final *e* crossed out.

² MS. *her*.

It is a case of
like to like;
the collier and
the devil.

Sweares *that* faire roses grow vpon her cheekes,
When I'le be sworne 'tis fitter place for leekes ; 3094
Saies her sweet breath his amarus fires increase,
When she smelles filthy strong of durt & grease.
“ But like to like, *the collier & the devill,*”
He & his wench ; she stammers, he doth drivell ; 3098
He squints, & she doth gogle wondrous faire ;
His botle-nose is red, soe is her haire ;
She hath a crooked backe, he a polte foote ;
His face is blacke, & hers begrimd'e with soote ; 3102
A loving lovely couple most divine,
Pitty it were *that* they should not combine.

Pamphila is in
love with every
man she sees.

Pamphila is in love with every man
That comes within her sight, & if she can 3106
Will prostitute her body to his will,
And never leave till she her lust fullfill.

Phœdra's love to
her stepson is
turned to hate.

Stepmother Phœdra woos her husbandes some,
Hypolitus, but he with care doth shunne 3110
Her odious lust, loathing a sinne soe vile
As his sires bed with incest to defile ;
But still she sues, & still he doth denie,
Till vrgde to farre, he doth her presence flie. 3114
Lust thus by verteous chastetie withstood
Is turnd to hate, & hate thirsts after blood ;
And his hartes blood it is this thirst must ease ;
Only his death can her fell hate appease. 3118

Honorius is per-
secuted because
of his virtues.

True Machiavillian Cæcilus
With hate doth prosecute Honorius,
Because his vertues did deserve more love,
And he i' th' Court respected was above 3122
His high aspiring selfe. Yet till *the* end
In outward shew he seemd to be his friend.
But when *that* Fortune had once turnd her wheele
He was *the* first *that* did his furie feelee ; 3126
For then his rage burst forth, & it is thought
This one mans hate his sad destruction wrought.

- Misotochus (*which* his hand will sooner lend
 To bring his neighbour to vntimely end 3130
 Then save his life) hath horded vp his corne,
 Ready to burst his garners with *the* horne
 Of his aboundance, & doth hope his seed
 Kept from *the* market will a famine breed ; 3134
 And therefore will not sell a graine this year,
 Nor to sustaine his householde thresh an eare ;
 But lives one rootes like a Diogenes,
 With poor thin drink, & course bread mad[e] of pease.
 What though *the* poore doe want, begge, starve, & dye, Though the poor
 They get from him noe healp in miserie. die of want they
 Their hunger feeds him fat, he ioyes to see get no help from
 Their death-procuring sad calamity. him. 3142
- Thou hateful cynick-dog, belov'd of none,
 Because none loving, not thy selfe alone !
 Inhuman devill ! think some fatall hower
 Will bring huge troupes of vermine, to devoure 3146
 Thy graine & thee ; or that from heaven will fall
 Consuming fyer & destroy it all.
 Looke for some fearfull vengeance to be sent,
 Some plague vnheard of, some straunge punishment ;
 For such damnd hatred, iust revenging God 3151
 Will scourge thy sinne with some vnusuall rodde.
- Nænius hath with much officious labour
 Recoverèd his mistrisses lost favour, 3154
 For *the* which act *the* foole's soe overioyde
 That through excesse therof he is annoide.
 When she vouchsafte *that* he might kiss her hand,
 The asse had much adoe on 's feet to stand, 3158
 He was soe inly ravisht with delight
 Of *that* rare pleasure : such another fight
 Twixt reason & his passion would have sent
 A foolish soule to Plutoes regiment. 3162
 When Carthaginian Hanniball, *that* stout
 And politieke captaine, *which* soe often fought

A man who
 would rather
 help to kill than
 save life,
 [leaf 35, back]
 keeps his corn
 till there's a
 famine.

Though the poor
 die of want they
 get no help from
 him.

But troops of
 vermin devour
 him and his
 corn.

One fool was so
 overjoyed at his
 mistress's
 favours,

that another fit
 like it would
 have killed him.

With Roman Consuls in their native soile,
 And their best forces many times did foile, 3166
 It is recorded by cronologers
 And excellent histriographers,

A Roman matron
 heard that her
 two sons were
 killed in the
 battle of Cannæ.

In *that* unluckie Cannas overthrowe,
 When few or none escape deaths fatall blowe, 3170
 A certaine woman dwelling then at Rome
 Heard her two sommes had their eternall doome ;
 For *which* (as nature would) she did lament,
 Her eyes (bare witnesse) all with teares besprent. 3174

But they escaped,
 and she was so
 overcome when
 she saw them,
 that she died.

But *the* young men seaping by flight their foe
 Recover Rome & to their mother goe ;
 She hearing both alive returnèd were
 And bid her former sorrow to forbear, 3178
 Will not beleieve reporte, but trust her eyes,
 When sodainly opprest with ioy she dies.

[leaf 36]

One dies in the
 act of sin.

Mopsa, they say, o'recome with joy lies dead,
 But how ? i' th' act of her lost mayden head ! 3182
 A fearfull end, to die in act of sinne,
 And in this death a second death beginne,
 A dayly living death, yet dying paine
 Which shall in perpetuity remaine. 3186

Another mourns
 her puppy's
 death.

Luctantia, cease thy lamentation !
 Thou mone'st thy puppies death with greater passion
 Then *the* offences *that* thou dost committe
 'Gainst thy Creatour ; *which* iust ne're a whit 3190
 Grieve thy seard conscience ; noe remorse for sinne
 On[e] tear enforceth, but for every pinne,
 For every trifle else, that doth distast
 Thy foolish liking, thou dost even wast 3194
 Thy selfe in sorrow. Wash thy blubbered eyes,

She should weep
 for iniquity.

And cry no more for shame ! If thou be wise
 See that hence forth thou keep thy fludgates dry,
 And weep for nothing but iniquity. 3198

Mutius, why art thou thus opprest with griefe ?
 Take comfort man, & thou shalt finde reliefe ;

Be not dejected, bear a constant minde :

What though the tempest of an [a]dverse winde 3202 If adversity come
do not be cast
down.
Hath blowne thy fortunes downe, ruind thy state ?

Wilt thou for this accuse *the* god of fate,

And yeild to sorrow ? Doe not see ; beware,

'Twas mercy in him then thy life to spare. 3206

When he destroide thy goods, had 't been his pleasure

He might have ruinde thee & them together.

But now thy substaunce & thy wealth is lost,

Thou art vndone, & all thy hopes are crost ; 3210

Ther is noe meanes to rise : who once doth fall

Is still kept downe, & cannot climbe at all.

Fear not, Antæus more couragious grew,

And by his fall did still his strength renew. 3214 Antæus became
more courageous
by his fall.

Be thou like him ; may be this misery

Was pre-ordainde for thy felicity.

Grieve not at all, ther's blessing still in store,

And he *that* tooke thy goodes can give thee more. 3218

Ther's three ill feares (to one good filiall)

A worldly, servile, & a naturall :

A worldly feare is when some worldly gaine

Makes vs doe evill, or from good abstaine ; 3222

When for *our* profit, pleasure, & *our* ease,

We doe not good, but men fear to displease.

There is a worldly fear, a fear to lacke

Things necessary for *the* maw or backe, 3226

Which hath in nature greater confidence,

Then in Gods all-foreseeing providence.

Naturall fear is a distraction

Of mind & senses, by th' iniection 3230

Of some moste eminent danger ; & this passion

Is great where faith doth want his operation.

A servile fear's a fear of punishment

Vnto *the* reprobate coincident, 3234

Whom oftentimes vnto good *actes* doth drawe,

Not fear of God, but fear of humane lawe.

There are three
ill feares :

A worldly fear,
or fear for want
of things
necessary.

[leaf 36, back]

A servile fear, or
a fear of punish-
ment for ill
deeds.

- Letia doth fear to play *the* whore with any,
 And yet she loves the sport as well as many 3238
 That act the sinne ; what hinders her intent ?¹
 O she's afraide of shame & punnishment.
 Irus is poore, yet feares to play *the* theefe,
 And yet his fingers itch to get reliefe, 3242
 " But the burnt childe (we say) doth dread *the* fire ;"—
 Hee's burnt i' th' hand, the next is halters hire.
 Romanus keeps his monthly residence
 At church, although against his conscience ; 3246
 He would refraine (because he doth abhor it)
 But *that* he feares to be presented for it.
 Bellina, tost in a tempestuous sea,
 Fears drowning much, & fear doth make her pray. 3250
 And yet her prayers, *which* doe seeme profounde,
 Are but lip-labour & a hollow sound ;
 For set a shore, vnlesse apparent evill
 Affright her much, she fears nor God nor devill. 3254
 Phorbus, what makes thee looke soe like a ghoast ?
 Thy face is pale, thy sences are quite lost,
 Thy haire vpon thy head doth stand vpright
 As if thou hadst been haunted with a spright. 3258
 Why soe thou hast, thou thinkst ; what, hast thou soe ?
 How scapdst thou from him ? would he let thee goe ?
 Sure 'twas a very honest devill, friend,
 Wer he hobgoblin, fairie, elve, or fiend. 3262
 Thou fearfull idiot ! looke, it was a catt,
 That frights thee thus, I sawe her wher she satt ;
 But thou with conscience guilty of much evill
 Dost deeme *the* cat to be a very devill. 3266
 Caligula, creepst vnderneath thy bed ?
 That's a poore shelter to defend thy head
 'Gainst Ioves feard thunderbolte ; huge Atlas hill
 Cannot preserve thee, when he meanes to kill. 3270
 Votarius wisheth for a great estate,

A man would
steal, but he
fears punishment

The Church
dignitary would
neglect his duty,
only he fears the
consequences.

Phorbus has
been frightened,
but it was only
a cat,

which he thought
was the devil.

Caligula creeps
under the bed,
but it is a poor
shelter.

One wishes for
an estate

¹ MS. intentent.

And saith *the* poore should then participate
Of all his blessings ; yet doth nothing give
Although he be exceeding well to live, 3274

And might heale others, till his substance grew ;
But *the* olde proverbe is exceeding true, [leaf 37]
"That these great wishers, & these common woulders, that he might assist others.
Are never (for *the* moste part) good householders." 3278

Timophila her part of heaven would sell
To be a ladie, she so much doth swell
With this ambitious longing, to be cald
Madam at every word ; to be enstalde 3282

In such a chaire of state, were heaven it selfe.
Ambitious woman, high aspiring elfe !
All thy desires are wicked, thou vnblest,
Vnlesse Godes Spirit, working in thy brest, 3286
Change thy desire from vaine & earthly toies
To covet truly after heavenly ioyes.

Chremes is troubled with *the* greedy minde
Of golde-desiring Midas ; he doth finde 3290
Noe comfort but in gaping after gaine.

Would to his wish awarded were *the* paine
That Midas felt ; who, thirsting after golde,
Wishd *that* what e're he touchd might change *the* 3294
mould Midas wished all things turned into gold,

Into *that* purer mettall. Phœbus graunt
Confirmd *the* misers wish, but soone did daunt
The wretches minde ; for all *the* foode he tooke
To comfort nature, cleane his forme forsooke 3298

And turnd to golde. The asse had surely starvde
Had not Apolloes power his life preserue
By taking of his wish. May the intent
Of Chremes meet with *the* like punnishment ; 3302
Or, since *that* Midas greedy minde he beares,
May he with Midas wear *the* asses cares.

Dame Polupragma, gossip Title-tattle,
Suffers her tongue, let loose at randome, prattle 3306
Dame Tittle-tattle

goes to public
feasts,

Of all occurrentes ; comes to publike feastes
Without invitemēt, 'mongst *the* worthiest gūestes
Takes vp her roome at table, where, more bolde
Then truely welcome, she discourse will holde 3310
Of state affaires, talke of divinity
As moves *the* hearers to deride her folly,
But grieues me to *the* heart, that thinges soe holy,
Things *which* in greatest estimation stand, 3314
Should by her foolish lips be soe prophande.
But Betterice let me thee this lesson teach,
To leave those thinges *that* are above thy reach.

Temerus, wishing
to advance
himself,

Temerus, *which* i' th' warre had borne a launce, 3318
Vpon some great exploite would needes aduance
His high attempting minde, & doe some act,
To make *the* world applaud his worthy fact.

[leaf 37, back]

Then (ne're regarding what might him befall) 3322

undertook to kill
the generall of
the foes' army.

He takes in hand to kill *the* generall
Of the foes armie ; but his vaine intent
Met with as ill successe ; care did prevent
His desperate boldnesse, ere he could come nigh 3326
His wishèd end ; for, taken for a spie,

Brought to the
rack he confesses
all

And brought to th' racke, torture did him compell
The truth of his straunge stratagem to tell ;
For *which the* wretch in horrid torment lies, 3330
Being iustly plagu'de for his rash enterprise.

Anaidus, art soe clean deuoid of grace ?

Hast thou soe impudent a brasen face,
Not only to act sinne with greedinesse, 3334
But to make boast of thy damnde wickednesse ?

Some men sin
and boast of it.

Was 't not enough with wordes to haue beguilde
Thy mothers maide & gotten her with childe,
But *that* thou must most shamefully beginne 3338
To make a iest of this thy hellish sinne

They think
money can buy
them off,

'Mongst thy companions ? Thou *perhaps* dost think,
Because thy law-*perverting* cursèd chink
Hath freed thee from *the* standing in a sheet 3342

(A punnishment for thy offence moste meet)

That there remains noe more? Yes, ymp of hell,

There is a Iudge *which* in the heavens doth dwell,

An vncorrupted Iudge, *that* will award 3346

but an uncor-
rupted Judge
dwells in heaven.

Damnation for thy sinne, vnlesse regard

Of *that* vnhappy state wherin thou art,

Softning (I fear) thy vnrelenting heart,

Shew thee thy soules deformity, & in 3350

Repentaunce fountaine make thee purge thy sinne.

Looke vpon Adrus in his furious ire!

He seemes to burne like some red cole of fire;

How his eyes flame! how his limbs shake with rage!

How his voice thunders, as he ment to wage 3355

Warre against heaven! Surely the cause is great

That makes him in this sort himselfe forget;

It cannot but be matter of much consequence, 3358

That moves *the* man to this impatienece?

Faith no, you are deceivde; *the* cause was smale,

A better man then he would put vp all,

Were *the* disgrace more hainous, *which* is none 3362

But *that* his cholericke humour makes it one.

This asse (*which* for *the* wagging of a straw

His dagger vpon any man will drawe)

Walking i' th' street, was iustled from *the* wall 3366

Downe almost to *the* channell; this is all

That putteth him in this fume! Would you surmise,

A man that hath the vse of reasons eyes

To guide himselfe, should for a cause soe light, 3370

Soe smale a matter, be in such a plight?

Ready to frett himselfe to death, to sweare,

To curse, & banne, as if [he] meant to teare

The earth in sunder, only for this end,

Because he knowes not vpon whom to bend

The furie of his rage! Thou irefull foole!

Vse henceforth to frequent *the* learned schoole

Of sacred vertue, *which* will thee inspire 3378

The limbs of
Adrus shake
with anger.

What moves him
so?

He'll draw his
dagger upon
any man:—

why? Somebody
pushed him into
the gutter!

[leaf 38]

And all this fury
because he
knows not on
whom to bend
his fury!

With patience to moderat thine ire.

Good Mistriss Orgia, holde your hasty handes !

Because your maides have not pind in your bandes

You who lay the
stick about your
servants'
shoulders,

According to your minde, must *the* stick flie 3382

About their shoulders straight ? Should they replie

In your owne language to you, you were servde

According as *your* rage had well deservde.

But this is nothing with this furious dame, 3386

Ther's other matters *that* deserve more blame.

and break your
husband's head,

She will not stick to breake her husbandes head,

Revile¹ him to his face & wish him dead

In most reproachfull manner ; he, good man, 3390

Dares not replie a worde, but gettes him gone

Till her fit's past, & doth with patience

Endure his wives outrageous insolence.

learn to rule
your passions.

Thou furious vixen, learne to rule thy passion, 3394

And vse thy husband in a better fashion,

Or I will have thy name to be enrolde

For a moste shamelesse & notorious scolde !

Manlius lives in
hope of inherit-
ing his uncle's
lands,

Manlius hath a very mean estate, 3398

Yet lives in longing hope of better fate ;

He hath an vnkle above measure rich,

And cares not much if he lay dead i' th' ditch ;

Hopes he cannot last long because hee's olde ; 3402

And then he hopes to seaze vpon his golde.

Foole, how dost know *that* thou shalt him outlive ?

'Twere better for thee, did he something give

A bird in the
hand is worth
two in the bush ;
and he who
waits for dead
men's shoes may
go barefoot.

Now while thy wanttes desire reliefe ; "one thrush 3406

I' th' hand is worth more then are two i' th' bush ;"

And "he *that* hopes to put one dead mens shoos,

It often comes to passe he barefoote goes."

Elpinas, which with seas doth traffique holde, 3410

Hath made a ship out for West Indian golde,

And all his hopes doe in this venture lie :

¹ *Reveale* originally. The stroke over the second *e* is continued till it looks more like *j*—*Revjle*.

Should she miscarry sure *the* man would die ;
 But hope, *which* holds him like a violent fever, 3414
 Flatters him still he shalbe made for ever

At her returne ; & since she first began
 To cut *the* billowes of *the* ocean

[leaf 38, back]
 The merchant is
 all anxiety about
 his ship.

With her swift keel, his minde, more swift then she,
 Followes her in *the* voyage, & doth see 3419

With eyes of selfe-delighting fantasie
 (*Which* sometime wrap him in an extasie)

Her prosperous traffique. If *the* day be faire 3422

He hopes *that* homeward she doth then repaire ;

If stormes obscure *the* brightnesse of *the* skie,

He hopes she doth in safest harbour lie.

The time *which* slowlie seemes to passe away 3426

Vnto his longing hopes, he day by day

Telles o're in minutes ; not a puffe of winde

Blowes, but *that* straight his advantageous minde

Carries it to his ship. Sometime his thought 3430

Runnes on *the* gold wherwith his ship is fraught,

Imagining in his still working braine,

How to imploy it to his best of gaine.

Thou greedy minded slave ! whose hopes are fixd 3434

Only on wealth, with pleasure int[e]rmixt,

And ne're hop'st after heaven, how canst thou thinke

But *that* iust Iove should in *the* ocean sinke

All thy fond hopes, & drive thee to dispaire, 3438

Which ne're implorst his ayde by hearty praier ?

Returne at last, and fix thy hopes one him,

Whose only power can make thee sink or swimme.

Alston, whose life hath been accounted evill, 3442

And therefore cal'de by many the blew devill,

S[t]ruck with remorse of his ill gotten pelfe,

Would in dispaire have made away himselfe,

One while by drowning, when *that* would not be, 3446

He drew his knife to worke his tragedie,

Intending with *that* fatall instrument

He daily tells
 over the time for
 her return in
 minutes.

Sometimes he
 decides what to
 do with the gold
 she will bring
 home.

But his hopes
 may all be
 confounded !

Alston, in a fit of
 "blue devils,"
 would have com-
 mitted suicide,

- To cut his owne throte. Fearfull punishment
 Of a despairing minde ! O, who can tell 3450
 The pangs *that* in a guilty conscience dwell ?
 but God's mercy Had not *the* gracious mercy of *the* Lord
 restrained him, Restrained him from a sinne soe much abhord, 3453
 With his owne handes he would have stopt his breath
 And with his bodie sent his soule to death.
 Thrice happie mortall, *which* this grace didst finde,
 Soe *that* henceforth thou bear a better minde,
 And let thy actions to his glorie tende 3458
 That savde thy life from such a fearfull end.
 and saved him Returne thanksgiving, & desire in praier
 from such an end. His grace to sheild thee from forlorne dispaire.
 [leaf 39] Latro did act a damnèd villanie, 3462
 Latro added Adding blacke murder to his robbery,
 murder to robbery, Yet 'cause 'twas closely done he might conceale it,
 For, save himselfe, none living could reveale it.
 But see *the* iust revenge for this offence ;— 3466
 but conscience After *the* deed, his guilty conscience
 Torturing his soule, enforc'd him still to think
 The act disclosde, & he in dangers brinke. 3469
 He thought *the* birds still in their language said it ;
 He thought *the* whistling of *the* winde bewraide it ;
 He cald to minde *that* murder was forbidden,
 And though a while, it could not long be hidden.
 Destract in minde, & fearfull in his place, 3474
 and the devil Having noe power to call to God for grace,
 The devill doth suborne him to dispaire,
 Tells him 'tis pittie he should breath this aire
 Which hath been such a villaine ; thrusts him on 3478
 To worke his owne death & confusion.
 He, though he had *the* murderous hand to spill
 Another's blood, himselfe yet durst not kill,
 And was afraide of others. What e're stirres 3482
 He iudgeth to be men & officers
 Come to attache him, & his sight vnstable

Takes every bush to be a constable.¹

Thus plagu'd & tortur'd with dispaire & feare, 3486

Out must *the* fact, he can noe more forbear; ;

For *which* according to *the* course of lawe

Deaths heavy sentence one him he doth drawe ;

And being brought vnto *the* place of death, 3490

There in dispaire yeildes vp his latest breath.

Thus each affection like a tyrant raignes

Over mans soule, *which* letteth loose *the* reines

Vnto selfe will, in *which* soe slavish state, 3494

Mans sence captiv'd'e, his reason subiugate,

Makes *the* soule clog'd, a massie lump of sinne,

Which following his creation should have been

Like his Creator pure ;—soules were made free, 3498

Not to be held in base captivitie

By every passion, but with reasons bitte

To checke affections from all things vnfitt.

He therfore *that* intends to live vp-right

Let him in time curb hedstrong appetite. 3503

and he fears
every bush is a
constable ;

till he yields
himself to
justice.

So every passion
reigns over
man's soul.

He that would
live upright
must curb his
appetites.

¹ See 3 Hen. VI. v. 6.

[Certaine Poems.]

[PART II.]

[leaf 39, back]

Certaine Poems, comprising Things
Naturall, Morrall, & Theologicall,
written by R. C., Gent.

E dulci virus contractat aranea flore,
Quando ex vrtice mella leguntur ape.

Ad Lectorem.

I did not intend
to place these
Poems before
you,

had not my
friends per-
suaded me to do
so.

They were so
suddenly put to
press, that I

I had not thought (courteous reader) to have pretended thus conspicuously in thy sight this rude & indigested chaos of conceites (the abortive issue of my vnfertile braine) & to have set before thee this immature & vnpleasing fruit, collected only for my private recreation, & not for thy publique satisfaction & delight; but *the* vehement importunity & instigation of certaine friends, with whom I did communicate my moste private studies, prevailing above mine owne determination, enforced me (otherwise vnwilling) to commit this piece of poetry alsoe to thy courteous acceptaunce & kinde censure. It was soe sodainlie thrust into *the* presse, that I had noe competencie of

time, with *the* bear, to lick over this whealp, & with a more diligent perysall to correct any easily overslipped errorr. Wherefore I desire thee, if thou finde any, to think it is rather a lapsus pennæ then an error¹ mentis. As for *the* crabbed & criticall interpretation of many, *that* would seeme moste iudicious Catoes, & yet are indeed most censorious coxcombes, I waigh it litle, and lesse *the* detracting speeches of barking Momists; & yet let them both know *that* it is easier to reprove then reforme, & a good word is as soone spoken as a bad. But least I seeme to begge their favours, or distrust mine owne fancies, I will leaue them as I found them, & returne to thee, gentle reader (because thou shalt be both *the* protasis & catastrophe of my epistle). If thou canst with *the* bee sucke honie out of this hemlock, I hope, when *the* garden of my wit shalbe thoroughly watered with *the* spring of Helicon, to present thee with flowers. In *the* meantime, thy present kinde acceptance of this wilbe a great animation to my subsequent endeavours.

pray you excuse errors.

As for judicious Catos, I care but litle.

If you, gentle reader, can suck honey from this hemlock, I may at a future time present you with flowers.

Farwell.

¹ errorr in MS.

[Certaine Poems.]

Vera quid hominis forma.

- [leaf 40] What makes a perfect man? My Muse declare.
 External qualities Externall qualities? Their force is much
 do not make a I doe confesse; but beastes excell vs farre 3
 perfect man. In them; *our* stepdame Natures will is such,
 The lions strength mans force doth overquell;
 The hare in swiftnesse doth vs all excell. 6
- The brutes excell In sences likewise brutes doe vs exceed;
 him in senses. Hartes in quicke hearing, eagles in sharp sight;
 Spiders in touching; apes when as they feed, 9
 Have daintier palates to procure delight:
 Tender-nosed houndes, & vultures, senting prey,
 In smelling doe surpasses vs every waie. 12
- In his form, Neither doth mans essentiall forme consist
 man excels all In lineaments of body well contr[i]vde;
 beasts. Although heerin of force I must insist 15
 He doth excell all beastes *that* ever livde;
 Since beastes aspect is downeward as they passe,
 And man *the* heavens hath for his looking-glasse. 18
- Wealth cannot What then? Doth wealth mans perfect forme compose?
 make him Noe, though thy wealth doe Cræsus wealth exceed;
 perfect. Though many miles thy land cannot enclose, 21
 Though all things to thine owne desire succeed:
 Yet this (if thou *the* matter rightly scanne)
 Is of noe force to make *the* perfect man. 24

There is a soule, not generate, but infusde,
 Immortall therefore, *which* conjoynly knit
 With [the] corriptible bodie, & diffusde 27
 By vertue through each member, as is fit,
 Informes each part, & animates *the* same,
 And this mans true essentiall forme doth frame. 30

But his immortal
 soul does.

De quatuor anni partibus.

Apollo to his flaming carre adrest
 Taking his dayly, never ceasing course,
 His fiery head in Thetis watry brest,
 Three hundred sixty & five times doth source :
 As many times Aurora doth appear
 Ere there be made a full & perfect year. 6

Apollo dips his
 head into
 Thetis' watry
 breast 365 times.

This year equally doth it selfe distribute
 Into 4 partes, *which* we doe quarters call,
 Each having his peculiar attribute 9
 Of name, & severall qualitie with all :
 Spring ever plesaunt, Summer hot & dusty,
 Fruit-ripening Autumne, Winter colde & frosty. 12

The year is
 divided into
 four parts :

Sweet smelling Spring, *that* ever chearfull season,
 Clad with *the* verdure of fresh hearbes & flowers,
 Renewes *the* year & makes it alwaies geason 15
 By distillation of his fruitfull showers :
 This quarter doth (for soe it is assignde)
 Refresh *the* sence & recreate *the* minde. 18

[leaf 40, back]
 Spring, clothed
 with herbs and
 flowers;

No sooner doth *the* blazing bright beamd starre,
 Sol, enter Cancer *that* signe tropicall,
 But Summer in his progresse doth declare 21
 A hot ensuing season *that* must fall :
 Now Ceres, goddesse of all corne & tillage,
 Begins her harvest in each country village. 24

Summer, when
 Ceres begins
 harvest;

Autumn, when Bacchus treads the vine.	When day & night are in equalitie,	
	Autumne doth then beginne his course to take,	
	Whom aires temperate serenity	27
	A pleasaunt quarter evermore doth make :	
	Now Bacchus treadeth ¹ downe <i>the</i> fruitfull vine,	
	And doth compose the spirit quickning wine.	30
	When longest night doth make <i>the</i> shortest day,	
	Frostie-facde Winter Autumne doth succcede,	
Winter when nipping cold breeds disease.	In boysterous stormes his force he doth display,	33
	Whose nipping colde doth ofte diseases breed :	
	Yet man to please this quarter doth present	
	Domesticke sportes & homebred merriment.	36

Planetarum energia.

Astronomers have found seven planets.	Astronomers, with their heaven searching eyes,	
	Seven planets in their severall orbs have found,	
	Whose influence, they say, descends the skies,	3
	And in <i>our</i> mortall bodies doe abound :	
	Whose force is great, or else they greatlie lye	
	That calculate mans fatall destinie.	6
	Saturn is mounted in the highest sphear,	
	Vnder <i>which</i> planet if man life receive,	
The morose and melancholy are born under Saturn.	He shalbe subject to dispairefull feare,	9
	Dull melancholy to his minde shall cleave :	
	His stupid braine, his frowning looke, shall bear	
	A crabbed nature & a life austere.	12
	Next vnto lumpish Saturn, sprightlie Iove	
The honoured and liberal under Jupiter.	Moves in his orbe. Who vnder his aspect	
	Shall breathe this aire (<i>which</i> doth him mortall prove)	
	He alwaies shalbe held in good respect :	
	Pleasing his looke shalbe, comely his feature,	
	Bounteous his minde, and ever kinde his nature.	18

¹ MS. treading.

- After Iove, Mars assumes his proper seat,
Whom poets faine to be *the* god of warre ;
That man in battell shall his foes defeate 21
Which vnder Mars is borne, *that* warlike starre :
He will (for of his nature hath beene tride)
Be quicklie angrie & soone pacifide. 24
- In middle of *the* planettes regiment,
Bright Sol, that heauenlie ever burning lamp,
Himselfe doth in his glorious orbe present. 27
Who vnder him receives his native stampe,
Shalbe well skild in artes, in conference wise,
Religious in heart, in life precise. 30
- After bright Sol, the beauteous queen of love
Faire Citherean Venus takes her place :
Who vnder her aspect is borne, shall prove 33
Skilfull in love ; & with a blushlesse face
He shall vnto his lawlesse lust allure
Many that are of thoughts & life impure. 36
- Next Venus, in his splear is Maiaes sonne,
Ioves messenger, wing-footed Mercurie :
Who vnder his aspect his life begunne 39
Shalbe endude with craft & subtilty ;
He wilbe (soe his state thereby may mend)
Apt to deceive even his most trusty friend. 42
- Lowest of all *the* planets placèd is
Selfe-chaunging Luna : vnder whose aspect
If man be borne, he never shall have misse 45
Of an inconstant heart, *which* doth detect
A perverse nature, & a peevisch minde :
Vnder this starre are borne most women kinde. 48
- Every man hath his constellation
Vnder one of these planets influence

[leaf 44]

Soldiers under
Mars.The skilful and
religious under
the Sun.The skilful in
love under
Venus.The deceitful
under Mercury.Women under
the Moon.Every man has
his star.

Stars rule man. Predominating, & *the* calculation 51
 O[f] his ensuing fortunes comes from hence,
 Be he to labour borne, to art, or warres :
 Thus starres rule man, & God doth rule *the* starres.

De quatuor elementis.

Earthly bodies are composed of the four elements.	Each sublunarie bodie is composit Of <i>the</i> fower elementes, which are proposde By Nature to <i>that</i> end, a worke t' admire That aire should meet with earth, water with fire, 4 And in one bodie friendlie sympathize, Being soe manifestlie contraries. These elements apparent to <i>the</i> eye Are mixt, & not of simple puritie ; 8
[leaf 41, back] There are simple elements,	Pure simple ones ther are, but wher they be Passes <i>the</i> skill of our philosophie. Wheither earths purer elementall part Reside within Thessalian Tempes heart ; 12 Wheither Arabia Fœlix it containes, Or Edens garden, or th' Elizian plaines ; Olympus hill, or mountaine Appenine, Our Albion heer, or fertill Palestine, 16 I rashly in opiunion dare not enter. Who shall finde out earth[s] yet vnheard of center ?
Where purest water ?	Where purest water is, declare who can, Whether in midst of <i>the</i> vast ocean, 20
In Tagus or in Ganges ?	Or where rich Tagus workes vp golden sand ; Whether in some clear rivolet on land, As in <i>the</i> spring vpon Parnassus hill, Where the nine Muses dip their learned quill ; 24 In silver Ganges, or that fountaine rather Where faire Diana with her nymphs doth bath her ?
Where purest air ?	Art thou perhaps <i>that</i> purest breathing aire, Sweet Zephirus, which wontst to make repaire 28

- To amorous Psyche, when for Cupids love,
 She fearlesse leapt downe from *the* rocke above.
 If thou be *that* pure aire without all doubt,
 Shew me thy dwelling, & I'll seeke thee out, 32
 And having found thee, then my next desire
 Shalbe for purest elementall fire;
 Be it within the moones concavity
 Or above all the heavens convexity, 36
 Doe it within *that* fornace closely lurke,
 Where Vulcan & his Cyclopes doe worke,
 Or be it *that* celestially fire above
 Which wise Prometheus stole away from Iove. 40
- But I leave these pure elements alone,
 To speake of these amongst vs better knowne.
 This quadruplicity, these elements,
 From whom each body takes his existence, 44
 Have qualities calde elementarie,
 Knowne by *the* names of first & secundarie.
 Earth is *the* driest in his first degree,
 Then coldnesse is his second quality. 48
 Coldest is water in first quality,
 Then moysture is his second propertie.
 Moistenesse in aire houldes principality,
 And heat is secundarie quality. 52
 Fire doth predominate in calidity.
 And then *the* next degree is siccity.
 Fire hot & dry, aire moyst & hot we call,
 Seas colde & moist, earth dry & colde with all. 56
 These elements, although they doe agree
 In *the* composure of mortalitie,
 Yet in each body one it selfe doth vaunt,
 And is above *the* rest predominant. 60
 In man complexions plainly doe dilate
 What element is moste predominate.
 In cholerick bodies, fire doth govern moste;
 In sanguine, aire doth chiefly rule *the* rest; 64

Having found air,
 fire must next be
 sought.

Each body takes
 its existence from
 the elements.

And each has its
 particular
 quality,

[leaf 42]
 as hot and dry,
 dry and cold.

In cholerick bodies
 is most fire;

in phlegmatic
most water.

In flegmatick, hath water greatest sway,
Dull melancholy seemes to be of clay.

It is recorded by some antiquaries,
Nor doe I see *that* it from truth much varies, 68

That each before recited element
Gives to a bruit his onlie nutriment.
I speake not this of those we purest call,
For they, I know, cannot sustaine at all. 72

The mole lives in
the earth, the
herring in the sea.

The earth vnto *the* mole her essence gives,

The herring only in *the* water lives ;

The chameleon
lives in air,
the salamander in
fire.

Aire only *the* camelion doth suffice,
And salamander from *the* fire dies. 76

To these 4 brutes, living in this estate,
Fowre kindes of men we may assimilate.
Like to *the* mole *the* worldly minded man
Workes in *the* earth, as if he headlong ran 80
Into her bowels ; for some paltry gaine,

Man searches the
earth for gold.

He digs, & delves, & toils himsef with paine.

His avaritious minde is wholly bent
Vpon *the* purchase of this element ; 84

Blind like *the* mole in 's intellectuall eye
That should direct him to felicity.

The second kinde from water doth alone
Produce his lifes best sustentation, 88

Pirates live by
sea-robbery ;

And such are they *which* vse damnd piracie,

And live vpon *the* sea by robberie,
These with *the* herring make *the* sea their friend
Till some of them at Wopping take their end. 92

Ambitious men doe one *the* ayer feed ;

Like *the* camelion they are pleasee indeed
With meer aeriall praise ; good wordes (I think)
Fattens them better then their meat & drinke. 96

ambitious men
on praise.

Some of this kinde build castles in *the* aire,
Thinking themselves instald in honours chaire
In their selfe pleasing mindes, when such promotion
Is as farre from them as they from devotion. 100

But they think soe ; & he should doe them wrong [leaf 42, back]
That puts them by this their conceit soe strong.

Lust is *the* fire that doth maintaine the life
Of the venereous man (but sets at strife 104

Lust consumes
the life of the
venerious.

The soule & body). Did I say maintaine ?
I should haue saide consume, for soe 'tis plaine.
Yet can he live noe more without desire,
Then can the salamandra without fire. 108

De quatuor virtutibus cardinalibus.

What may the reason be that we doe call
Our fower excellent vertues cardinall?
Is it because Romes Cardinals moste vse them,
And other men doe more then they refuse them? 4

Are these virtues
called cardinal
because Cardinals
use them?

No truely, for each severall vertue trie,
And you shall finde that they one few relie.
For wisdom first, what wisdom can ther be
In them, who, given superstitionslie, 8

For the true God doe images adore,
And in necessity their healpe implore?
Yet why should I their wisdom thus defie,
Whose crafty witt and damnd pollicie 12
Is to enrich themselves, though their soules have
Perdition, whom true wisdom seekes to save?

Their policy is to
enrich them-
selves.

For iustice next, doth iustice with them live
Who absolution to each sinne doe give 16

For a corrupting bribe? The sonne may kill
His aged parentes; man the blood may spill
Of his deepe foe & 'scape; for a large fee
Wrong shall take place, & right perverted be. 20

They do not
excel in justice,

If these thinges we may iustice iustly call,
Iustice is vsde by every Cardinall.

But it may be in temperance they excell,
And therin doe all only bear the bell. 24

perhaps they do
in temperance,

if to be Epicures
is to be temper-
ate;

If to be Epicures, and live at ease,
Swallowing vp pleasures when & how they please,
We doe account a temperat sober life,
Then these are they we graunt withouten strife. 28

and chastity, if
the keeping of
concupines is
chastity.

Their chastety is soe immaculate
That they doe alwaies live in virgin state,
Marriage they nill admitt by any meanes,
Yet doe allowe of concubins & queanes. 32

[leaf 43]

Lastly to speake of manlie fortitude,
Therin their calling shews them to be rude ;
Full ill (we know, & every man may see)
A steely helme, & Cardnals cap agree ; 36
As for their fortitude of minde, 'tis small,

They are proud
in power.

Proud in their height, dejected in their fall.
I, but their power 's great great; in oppression,

They tread down
virtue.

Treding downe vertue, raising vp transgression. 40
These are their cardinall vertues of cheife fame,
Which we may trulie cardnall vices name.

But now at last a reason shew I shall,
Why we these vertues doe name cardinall: 44

These vertues are
called cardinal
because they
embrace all the
rest.

Cardinall iustly may derived be
From cardo, which a hinge doth signifie ;
Soe these 4 vertues, all the rest enfolde,
Even as *the* hinges doe *the* dore vpholde. 48

Scilicet vt fulvum spectatur in ignibus
aurum,

Tempore sic duro est inspicienda fides.

A rich young
man to prove his
friends

A certaine man *which* great possessions had,
Had likewise store of *friendes*; as who 's so mad
To think that friendship doth not wealth *pursue*,
Though for the moste part fainèd & vntrue? 4
This man of wealth (though sold it soe be found
In a young man) in iudgement did abound,

- And him bethought a way his friendes to trie,
 How they would serve him in extremity. 8
 He kills a calfe & ties him in a sacke,
 Whom vp he takes & carries one his backe ; killed a calf, and
put it into a sack.
 And then straightwaies vnto his friendes he goes,
 And in this manner doth his minde disclose. 12
 "My friendes," quoth he, "your loves I now must trie,
 For friendes are truly prov'de in misery ; He told his
friends he had
killed a man,
 Vnlesse your succours doe my life defend,
 I am in danger of a shamefull end. 16
 Knowe, in my rage I have slaine a man this day,
 And knowe not where his body to conveigh
 And hide it from the searchers inquisition, and wished them
to hide the body.
 My house being subject to no mean suspition. 20
 Healp me, good S^{rs}, in my distressed state,
 Since thus to you my griefs I doe dilate."
 "Depart," quoth they, "from vs, you are a stranger !
 We mean not for your love to bring in danger 24
 Our goodes & lives ; should we a murder hide
 'Twould even by sencelesse creatures be describe.
 Your friendship thus distainde with innocent blood
 We doe disclaime. While your estate was good, 28
 And your selfe free from danger of the lawe,
 The fatnesse of your purse had power to drawe
 Our wealth-pursning loves ; but you must knowe, [leaf 43, back]
 Our friendships with your fortunes ebbe or flowe." 32
 Thus severally he all his friendes did trie,
 And had from them this or the like replie ;
 At last he eals to minde a man of fashion,
 With whom his father held much conversation 36
 Whilome he livde, & oft had heard him praise
 His friendship, prov'de in divers hard assaies.
 To this as to the rest the young man hies,
 And in like manner his fainde griefe discries ; 40
 He for his fathers sake, which was his friend,
 Swears he will doe his best his life to shend.

Then he tried his
"father's friend,"

	The body then he takes, & meanes to hide ; Vowes secretee, what euer doe betide.	44
who at once promised to help him.	"And if," quoth he, "you 'le on my faith relie, I 'le keep you safe from the world searching eye, Vntill this gust of danger be o're blowne, Which threatens death, if that the fact be knowne." The man reioycing in his friends firme love,	49
Having found a friend, he told him the trick.	Sayes how he did it but his faith to prove, "And now," quoth he, "by giving of false fire, I have found out the thing I doe desire,	52
A compact of never-dying friendship was made between the two.	A faithfull friend, vpon whose trust I may My life, my landes, & all my substance lay." Then vp & tels him all the project plaine, How the dead body was a calfe yslaine.	56
	The other, wondring at his pollicie, Resolvèd straight a knot with him to tie Of never-dying friendship to their end, Thus each to other was a perfect friend.	60
	Mean while the other from him he removde, Whose fainèd love sufficientlie was prov'de.	

Somnium.

	About <i>the</i> dead time of <i>the</i> silent night, Disquiet thought debarring sounder sleepe, A dreame I had that did me much delight,	3
I had a dream about the choice of a wife.	Wherof my minde doth yet impression keepe, Because it chiefly touchèd single life, In good or bad election of a wife.	6
Three virgins introduced themselves to my notice.	Methought 3 virgins did appear vnto me, In their attyer all full seemly clad, Which saide they came on purpose for to wooe me, To know to <i>which</i> I moste affection had :	9
	"But first (said they) before this thing thou shew Thou each of vs shalt severally knowe."	12

- Then first gan say *the* fairest of the three,
 "I Beawty am ; if me thou list to take,
 Thy fancy shall receiue content in me,
 And I will never thy true love forsake :
 But I am poore, & have no meanes at all
 Reliefe to give, if want should thee befall." 15
- The second then begann, "I Wealth am hight ;
 If me thou chuse thou never shalt have lacke ;
 Aboundance thee to give is in my might,
 To fill thy belly, or to clothe thy backe :
 Only I am (as thou maist well beholde)
 Deformde, hard-favourd, crabbed, wringled, olde." 21
- Then quoth the third & last, "My name is Witt ;
 If me thou chuse to give thy minde content,
 I can discourse, with wordes moste apt & fitt,
 Of nature, heaven, & every element :
 But this be sure, a wanton I will prove,
 And not be tyed vnto on[e] only love." 27
- "And now," quoth they, "thine answeare we request,
 For we of purpose come the same to knowe ;
 Tell whether of vs thou canst fancy best."— 30
- And heer me thought they left to speake ; when loe !
 I framèd me an answer them to make,
 But forc'd my selfe, & thus I did awake. 36
- [leaf 11]
 Beauty was poor
 and faithful
 Wealth promised
 plenty,
 but she was ugly
 and deformed.
 Wit was pleasing,
 but wanton.
 I awoke before I
 made up my
 mind.

Brevis Allegoria.

- Out from the depth¹ of Griefes infernall cave
 Sad Melancholic rose with weeping eyes ;
 Company had she none, ne would she have,
 But ne're pleasd Discontent, with whom she lyes 4
 With as swift feet as Griefe to her had lent,
 Vnto *the* surging billowes of Lament,
 To be washt² o're into *the* desert Languishment. 7
- ¹ MS. depht. ² MS. waste.
- Melancholy and
 Discontent
 proceed from
 Grief.

Despair is their
Ferryman over
Lament.

The ferriman, or boatswaine of *the* lake,
Incredulous, all doubting, hight Dispaire,
Would none conduct *that* did not aye forsake
To draw *the* breath of *that* halfe killing ayre 11
Issuing from Hope, his still professèd foe,
Which makes men constant in abiding woe,
Expecting still at length their trouble to forgoe. 14

The boat was a
fearful hulk,

The boat wherin this Ferriman of hell
Dischargde his office, was a fearfull hulke
Framd' of a guilty conscience (worst of ill); 17
The sailes compositde of sinne, whose monstrous bulke
Swelling with sighs, which were *the* gales of winde
Made *the* barke seeme to flie; a fearfull minde 20
Was the maine-mast, & doubt for anchor was assignde.

[leaf 41, back]
in which
passengers are
carried

Thus rigd & trind, it floteth vp & downe,
To ferry passengers vnto *the* shore
Of *that* inhospitable desert, where no towne,
Ne humane wight inhabited of yore; 25
Yet gins it now with people to abound,
Which daylie passe o're to *that* hatefull ground,
Although they know it will at length them quite con-
found. 28

to the shores
of death.

For whie, within that desert lyes a cave,
Where horrid Murder, Death[s] sterne sire, doth dwell;
Him that Dispaire doth hither bring, this slave
Doth straight encounter, leads him to his cell, 32
Presenting him with cordes to stop his breath,
Poyson to kill him, or else doth vnsheath
Swordes, ponyards, knives, all instruments of cursèd
death. 35

Hope met
Melancholy on
her way and
cheered her up

As Melancholie posted to the shore,
To be conducted to this balefull place,
Hope met with her & never gave her o're,
Till she had staide her rash vnsteady pace. 39

And with wise wordes, diverting her intent
 From seeking out *the* desert Languishment,
 At last she brought her to *the* house of Merriment. 42

with wise words.

De Fortuna.

Well have the poetes fainde the queen of chance,
 Dame Fortune, blinde, & fixd vpon a wheele,
 The swiftnesse of whose motion may entrance
 A dull spectators eye ; at whose feet kneele
 Great potentates, & kinges that sue for grace,
 Whom as she list she spurns or doth embrace. 6

The poets
 represent
 Fortune
 as blind and
 3 fixed on a wheel.

Sometimes she rayseth to emperiall throne
 An abject peasant & base cuntry swaine,
 Who from *the* ycie to the torrid zone 9
 Boundeth *the* frontiers of monarchall raigne :
 Then downe she thrustes from their supernall seat
 Princes & kings, & makes them begg their meat. 12

Sometimes she
 raises a beggar to
 the throne.

O could she see, she would not be soe mad
 (As now she is) in honour to advaunce
 (Vertue despisde, & art but meanlie clad) 15
 Vnmatchèd vice, & worthlesse ignoraunce :
 But blinde she is, & seeth no mans fall ;
 Deafe, & can harken vnto no mans call. 18

Could she see she
 would not
 promote the
 vicious.

Homo Arbor.

Like as a tree from forth *the* earth doth spring,
 So from *the* earth doth man his essence take ;¹
 The tree shootes forth & doth faire blossoms bring, 3
 So man, till youth his mansion doth forsake :
 The tree growing crooked, if you 'l have it mended,
 Whilst that it is a twigg it must be bended. 6

As a tree springs
 from earth, so
 man takes his
 essence from it.

¹ *Secundum corpus* written at the end of this line in the MS.

- [leaf 45]
 "Just as the
 twig is bent the
 tree's inclined."
- Right soe it fares with man, whose infant age
 Is apt of any forme to take impression,
 Following advice & reason or else rage, 9
 According as his youths frame takes succession :
 If green he be not bended, but let grow,
 When he is olde hee 'l breake before hee 'l bowe. 12
- In spring trees
 put forth
 leaves ;
 so man, and
 both die for want
 of nourishment.
- When lusty Ver approcheth, he doth bring
 Fresh vigour to the tree & liveries gay ;
 Soe man doth reassume new health i' th' spring ; 15
 The tree when moysture failes will fade away :
 And man will quickly perish like a plant,
 If he that *humidum radicale* want. 18
- The tree falls at
 last ; and as it
 falls so it lies.
- Looke how at length the tree to ground doth fall,
 Though long it stand fast fixèd in the earth ;
 Soe man, thoug[h] long he live, yet die he shall ; 21
 No helpe there is in honour, wealth, or birth :
 The tree what way it falls, that way doth lye ;
 Even so shall man be iudge as he doth die. 24

Mundus Theatrum.

- The world is by
 some compared to
 a theatre, the
 gods being
 spectators, men
 the players.
- The world by some, & that not much amisse,
 Vnto a Theater comparèd is,
 Vpon which stage the goddes spectatours sitt,
 And mortals act their partes as best doth fitt. 4
 One acts a king, another a poore swaine ;
 One idely lives, another taketh paine ;
 One, like Orestes, becomes mad with rage,
 Another seeks his furie to assuage. 8
 And as i' th' play that man which acts the king,
 (Though many he to his obeisaunce bring)
 I' th' end is of no more account then he,
 Which represents the beggers misery, 12
- In the end he
 who plays king
 and he who acts

So is't i' th' world, when every man by death Has his last exit, <i>which</i> doth stop his breath. The king for all his crowne shall reape noe grace, Nor beggers meannesse shall his cause embase.	16	the beggar are alike
But to my thinking, in this saide compare, Though many iump, yet some things differing are. In our stage-plaies ther 's but one foole at most And sometimes none at all ; we cannot boast So much, farre otherwise with vs it is ; We act <i>the</i> same part all, not one doth misse. They shew awhile in iest their foppery, We still in seriousnesse our foolery.	20 24	In plays there 's only one fool, in the world many.

Armat spina rosas.

Hard is it for <i>the</i> patient <i>which</i> is ill, Fulsome or bitter potions to digest, Yet must he swallow many a bitter pill, E're he regaine his former health & rest :	3	Physic is bitter, but man must keep himself in health.
To keep the body safe is mans desire, Though it be done through water, sword, & fire.	6	[leaf 45, back]
The hardy soldier, with death-threatning sword, To kill his hostile enemy procures, In hope the conquest will rich spoiles afford, He mortall strokes & bloody woundes endures :	9	The soldier endures wounds, hoping for conquest.
Victorious triumph ther doth never grow, But by the adverse parties overthrowe.	12	
The silly bee his hony doth defend, And from his hive doth chase the drone away ; Yea oftentimes with man it doth contend And 'gainst him doth his threatning sting display :	15	The bee protects its honey with its sting.
Loth is it his mellifluous meat forgoe, Which with such paine it gathers too & free.	18	

The rose is
fenced about
with thorns.

The odoriferous & fragrant rose,
Which in the spring tide shewes his blushing hiewe,
For fence it selfe with prickes doth round enclose, 21
Which make the gatherer oftentimes to rue,
And wish, with his prickt fingers making mone,
That he had let *the* verdant rose alone. 24

The lover under-
goes many
hardships.

T[h]e amorous lover, ere he can enioy
His wishèd end, doth many paines endure ;
Sometime his love disdainfull is & coy, 27
And will not stoop vnto his gentle lure ;
Sometime he feares she will vnconstant prove,
And not reward him faithfull love for love. 30

Things valuable
are difficult of
attainment.

Straight is *the* passage vertue to attaine,
And steep the hill that vnto honour leads ;
Art is not had without industrious paine, 33
Nor wealth possess by praying vpon beads :
Things of great prise are not atchiev'de with ease,
But once attained, they doe for ever please. 36

Comparatio mortis & Hyenæ.

The hyena has
the shape of
several beasts.

A monstrous beast ther is Hyena namde,
Whose shape of sundry formes composèd is ;
Like to a wolfe her visage is iframde, 3
A vipers swelling neck she hath, I wis ;
An elepha[n]ts huge backe, voice like a man,
And Proteous-like, transforme her selfe she can. 6

Death is like it
in many respects.

Death like this monster is in each respect :
First like a wolfe that ravenous is of prey,
Whose very looke his rapine doth detect, 9
Ne spareth he ought commeth in his way ;
So death is cruell, suffering none escape ;
Olde, young, rich, poore, of all he makes his rape. 12

- Next as a viper swelleth on *the* ground, [leaf 46]
 And glideth to & fro to many a place,
 Yet wher he was no print there can be found, 15
 So nimble is he & so quick of pace ;
 Soe death is heer & yonder in one stound, Death is subtle as
a viper :
 And kills & sleas, yet no man sees him wound. 18
- The elephant in strength to him doth yeild, strong like
the elephant ;
 Though he 'mongst beastes the strongest be accounted,
 And castles carries on his back in field, 21
 Where fighting men, as on a tower mounted,
 Safeguard themselves & doe their foes annoy ;
 But death whole townes & countries doth destroy. 24
- A man he is in craft & pollicy,
 Lurking full closely to devour his prey ;
 So death is full of craft & subtilty, 27 crafty as man,
 And vnawares doth many take away ;
 As with sweet sleep he closeth oft the sight,
 Yet shuttes the eyes in an eternall night. 30
- Lastly as Proteus into sundry shapes and can trans-
form himself
like Proteus,
 (When as him list himselfe transforme) could change,
 Or male or female he could be *perhaps* 33
 Nor male nor female ; soe doth death estrange
 Himselfe into each sexe when as him will,
 That is, both male & female he can kill. 36

Vesper exornat diem.

- What profits it the well built ship to ride
 Vpon the surging billowes of the maine,
 Drivne with a pleasant gale & a calme tide, 3
 If, ere it iornies end it doth attaine,
 By boysterous stormes, *which* cannot be withstood,
 Sea wrackt it *perish* in the raging fload ? 6

- The learned artistes much admired skill
 In life-preserving phisicke is then tride,
 When some strange cure is wrought ; not every pill 9
 Or olde wifes medecine to the sick applide
 Can grieft recure ; 'tis arts all knowing lore
 Must man vnto his wonted health restore. 12
- He who has
 fought and
 conquered may
 claim the crown.
 He that with trenchaunt blade in bloody fight,
 Singlie opposde, & clad in equal armes,
 Hath slaine his foe, or forced him vnto flight, 15
 Vsing noe witch-craft, sorcery, nor charmes,
 May worthely crowne his victorious brow
 With oken leaves of Ioves tryumphant bow. 18
- [leaf 46, back]
 Who truely can affirme the day will prove
 Pleasant & faire, e're even doth appeare,
 When sodeinly¹ o'recast, the heauens remove 21
 Oft times their beawty which our sight doth heare ;
 *Successe by the event is knowne, the end
 Doth every action praise, or discommend.² 24

Virtus persequenda.

- He who pursues
 virtue in youth
 shall be famous
 in age.
 He that in youth doth vertues path way tread,
 When age vpon his wrinkled front shall sitt,
 A crowne of honour shall enquire his head, 3
 And though he dye, his praise shall never flitt :
 With her shrill trumpet never dying Fame,
 Vnto the world shall still resound his name. 6
- He that despises
 virtue shall be
 forgotten,
 But he that vertue in his youth disdaines,
 And like a lozell runneth out his race,

¹ I cannot tell whether this was intended to be *sodeinly* or *sodainly*. The MS looks more like *sodainly*.

² *———Cereat successibus opto

Quisquis ab eventu facta notanda putat.

Written in the margin of the MS, with the asterisk as above.
 Ovid. Epp. 2. 86.

Shame & not honour in his age attaines, 9
 And after death on earth shall have noe place :
 Lethe shall drowne his ill deserving name,
 But vertuous acts are still enrolde by Fame. 12

and drowned by
Lethe.

Cur Venus orta mari.

The poetes faine (for soe I know I read)
 That Venus of the seas white foame was bred,
 And therfore Aphrodite doe her call,
 Which name doth signifie as much to all 4
 That know the word ; but wherfore she should be
 Derivèd from the froath of Neptunes sea
 I know noe reason, since, as I doe gather,
 Neptune her vncle was & not her father ; 8
 Vnlesse that we, against true logicks lawes,
 From the effect produce th' efficient cause ;
 And that too by comparison must be
 As thus :—we all know that the foaming sea 12
 Is salt & bitter to our tasting sence ;
 So lustfull Venus, which is saide from thence
 To issue forth, proves salt & bitter still,
 To them that follow her disordered will. 16

Venus, they say,
was born of the
sea-foam.

Perhaps so: we
all know how
bitter her
followers find
her.

Medio tutissimus ibis.

Climenes brat, aspiring Phaëton,
 Dryving the fierie horses of the sunne
 Out of the middle way, vp to the seat
 Of Iupiter, & scorching with the heat 4
 Of his bright flaming charriot all the goddes,
 Was by incensèd Iove whipt downe with roddes
 Of thundering lightning to the raging wave
 O' the vast ocean, his vntimely grave. 8

When Phaeton
drove the chariot
of the Sun

Jupiter sent him
headlong into the
sea.

[leaf 47]

Icarus, soaring
too high, fell into
the sea.

Fond Icarus, proud of his waxen wings
Soaring to high, is drenchèd in the maine,
When Dædalus his plumèd bodie brings
Safe to the shore. Ambition is a traine 12
That life entraps ; a golden mean the way
To live securely ; for we often see
Men of most honor soonest doe decay,
When meaner men live in tranquillity. 16
Wilt thou be safe ? strive not to climbe at all ;
Low shrubs stand fast, when statelier okes doe fall.

If you would not
fall, don't climb.

Scribimus indocti doctique epigrammata
passim.¹

Jonson, they say,
has turned
Epigrammatist.
I don't believe it.

Iohnson they say 's turnd Epigrammatist,
Soe think not I, believe it they that list.
Peruse his booke, thou shalt not find a dram
Of witt befitting a true Epigram. 4
Perhaps some scraps of play-bookes thou maist see,
Collected heer & there confusedlie,
Which piece his broken stuffe ; if thou but note,
Iust like soe many patches on a cote. 8
And yet his intret Cato sta[n]ds before,
Even at the portall of his pamphlets dore ;
As who should say, this booke is fit for none
But Catoes, learned men, to looke vpon : 12
Or else, let Cato censure if he will,
My booke deserves the best of iudgement still.²
When every gull may see his booke's vntwitten,
And Epigrams as bad as e're were written. 16
Iohnson, this worke thy other doth distaine,
And makes the world imagine that thy vein

He has put Cato
at the beginning
of his book!

The epigrams are
as bad as any
written.

¹ Scribimus indocti doctique poemata passim.

Hor. Ep. ii. 1, 117.

² skill in MS.—? iudgement[s] skill.

Is not true bred but of some bastard race.

Then write no more, or write with better grace ; 20 He had better
confine himself
to plays and

Turne thee to plaies, & therin write thy fill ; leave Epigrams
to better men.

Leave Epigrams to artists of more skill. 22

In Madamam quandam.

A country lasse of silly parents bred,
In London was for service entertaينه,
And being of a wealthy master sped 3 A country lass
induced her rich
master to marry
her.

She with her luring lookes so farre him trainde,
That he embrie'd her in a marriage bed,
But first she pawnd to him her maydenhead. 6

What plottes she had, what tricks she then did vse,
To bring her matter to soe good effect,
I list not now repeat ; lest for the stewes 9 [leaf 47, back]
Her contrivances
to bring this
about need not be
named.

New stratagems I plainlie doe detect :
But such they were, that from a scullians life
Made her a wealthy marcheantes second wife. 12

Then gan she trip it prouddie one the toe,
And mince it finely vpon London streetes.
She lady-like in her attire did goe, 15 Then she tripped
it finely till he
died.

Bought with the purchase of vnlawfull sheets ;
At last, her of her husband death bereft,
Who dying, her a wealthy widow left. 18

Ambition now began to swell her minde,
All her desire was to be ladifide ;
And with a knight at len[g]th she was combinde, 21 Afterwards she
was married to a
knight.

Which made her think herselfe halfe deifide :
But well she might, in Edens plot she lies,
And all men know that place is paradise. 24

Long liv'de she not in Edens fruitfull soile,
For her aspiring minde straight drave her thence ;

But pride ruined her. That serpent pride did her see far beguile, 27
 Eden she banisht was for her offence :
 Iudge, was not woman very much vnwise
 That thus by pride hath twice lost paradise? 30

In Neandrem.¹

Neander, held a great cevillian
 (Let me not say a Machiavillian)
 Appointed to dispute before the king,
 Struck mute with fear, could not say anything 4
 Save 'twas ill luck ; for if he had done well,
 As we expected he would bear the bell
 From the whole Academie for the test,
 'Tis certaine he had been a knight a[t] lest, 8
 And made his wife (what she hath lookt for long)
 A Madame. Fortune, thou hast done her wrong
 To hinder his once dubbing of his wife,
 Which hath dubde him see often in her life. 12

In Asinium.

Asinius what I speake straight overhears ;
 Will you know why? Asses have longest eares.

[leaf 48]

In Balbutiam.²

Balbutia has induced a gentleman to leave his wife and family for her,
 Balbutia, which hath all the tricks of art
 That doe belong vnto a whorish part,
 Wholly bewitchd a gentleman to leave
 His wife & children vnto her to cleave 4

¹ This and the next poem but one have been so thoroughly obliterated by means of a thick pen that at first I was tempted to omit them. I have been at some pains to read them, but I am by no means sure that my readings are absolutely correct.

² I cannot ascertain whether this was Bacbutia or Balbutia. I am more inclined to think the former.

Even to his end, &, though God did him blesse		and give her his
With a faire issue, cleane to dispossesse		property.
His children of his goodes & give her all		
By his last dying testimoniall.	8	
But how dost thrive with her? Exceeding well;		How does she
She is the likelyst still to goe to hell.		prosper?
But heere she doth not without crosses goe,		
Those in her children, sonnes & daughters too.	12	
Her eldest sonne is hangd or drown'd i' th' seas,		Her eldest son is
Her other is as good in forwardnesse.		hang'd or
Her eldest daughter's married to her griefe,		drown'd.
Whose husband lives a prisoner & a theefe.	16	Her eldest
Her other daughters would faine married be,		daughter is
But moste that knowe doe hate this progenie.		married to a
Thus she <i>which</i> made mothers fare <i>the</i> worse		thief.
In her owne seed hath this deserv'd curse.	20	

In adulantes Aulicos.

Base sycophantes, crumbe-catching parasites,		Sycophants,
Obsequious slaves, <i>which</i> bend at every nod;		
Insatiate harpies, gormandizing kites,	3	harpies, kites,
Epicures, at[h]eists, <i>which</i> adore no God		epicures,
But <i>your</i> owne bellies & <i>your</i> private gaine,		
Got by <i>your</i> oily tongues bewitching traine!	6	
O how my Muse, arm'd with Rhamnusiaes whip,		how my Muse
Desires to scourge <i>your</i> hell ¹ -bred villanie,		desires to scourge
And with Astræas sharp edg'd sword t' vnrip	9	you!
The hatefull cloke of <i>your</i> deformity;		
Whose naked view soe odious would appear,		
That we should hate what now is held full deare.	12	
Your sly deceits dissimulation hides,		Your deceits hide
Your false intent faire wordes obnubilate;		dissimulation,

¹ *tell* in MS.

as grass hides
serpents.

So 'mongst the greenest grasse the serpent glides, 15
And freshest flowers foule toades coinquinate :
All is not golde that hath a glistering hiew,
But what the touchstone tries & findeth true. 18

You cause
dissensions
between friends.

Dissentions, & twixt friends vnfriendly jarres,
Your base tale-carr[y]ing tongues doe sett abroch,
Intestine broyles, cyvill vncivill warres, 21

[leaf 48, back]

Which end in death or infamous reproch,
Are causd' by *your* insinuating wordes,
Whose poysnous breath wounds deeper then keen
swordes. 24

Leave the Court,
and no longer
flatter greatness.

Avaunt, ye fauning cures, & leave *the* Court !
Flatter not greatnesse with *your* scurrill praise.
Dare flies approach where eagles doe resort ? 27
And shall the cuckoe in [a] cove[r]t¹ chaunt his laies ?
For ye, like cuckoes, all one note doe sing,
And like to flies doe buzze about *our* king. 30

The king scorns
the whole of you.

But he, the princely Eagle, scornes such flies,
Such butter-flies, such gnates, whose humming sound
Relisheth not his eare ; nor doe his eyes 33
Affect *your* gaudy outside, which abound
More in quaint speach & gorgeous attire,
Then in *your* loves, which ought to be entyre. 36

Leave off your
flattery.

Ye Aristippian zanies, Albions ill,
Leave off at last *your* poysning honni'd speach ;
Let not your sugred wordes be traines to kill, 39
Iust like *the* foxe when he to geese doth preach :
And ye rich men, which selfe-conceit doe love,
Be not such geese, foxe-flattering praise to prove. 42

And you rich
men, remember
Æsop's crow

So Æsops crow whom crafty rainard spide
With prey in bill, was earst by him deceivd ;

¹ ? For *Court*.

- "O thou faire bird" (a lowd lie!) then he eride, 45 which was
deceived by the
crafty fox
 "Why singst thou not, whose musick hath bereavd
 The nightingale of that respect she held,
 Since thy sweet voice a sweeter note doth yield?" 48

 The silly crow, bewitchd with flattering praise,
 Addrest herselfe to give the foxe a song,
 When opening wide her bill to chaunt her laies, 51
 Downe fell the prey she held! The foxe ere long and cheated out
of her prey.
 It quite devoured had, gan her deride;
 Then, all too late, his cunning she espide. 54

 Such crows are they whom flatterers beguile;
 Such foxes they *which* flatter, faune, & cog:
 Brittans, let them no more sucke vp your oyle; 57 Men beguiled by
flatterers are just
like this crow.
 Be Aesops crow noe more, but Aesops dog.
 Chace hence these foxes, *which* at your merey stand,
 For our then happy made Eutopian land. 60
-

Somnium.

- About that time when as the chearfull spring
 Bedeckes the earth with her sweet smelling flowers,
 When pretty birds with their sweet caroling, 3
 Record their ditties in Silvanus bowers,
 I fortunde, envited by the aire, In the spring I
wandered into a
grove,
 Vnto a pleasant grove to make repaire. 6

 Quite through the thicket ran a pleasant spring, [leaf 49]
 Whose gentle gliding a sweet murmure made;
 The place (sufficient to content a king) 9
 Allurde me to repose vnder the shade
 Of a broad beech, the aptnesse of *which* seat and sat down
under a broad
beech,
 Preservde me from the sunnes annoying heat. 12

 Not many minutes did I there repose,
 Ere gentle Morpheus, powerfull god of sleep,

- where I soon
fell asleep,
- With his compelling charmes mine eyes did close. 15
Such harmony the chirping birdes did keep
Coniointly with the sweetly warbling streame,
That my long slumber did begett this dreame : 18
- and dreamed an
amazing dream.
- Me thought it was about the dead of night,
What time there was presented to my view
A spectacle that did me much affright, 21
And all my sences in amazement drew ;
Till manly courage, putting fear to flight,
Made me expect the issue of the sight. 24
- A woman
appeared to me in
costly robes and
crowned.
- The fearfull obiect of my wandring eye,
In shew appeard to be a womans shape ;
Her looke was heavy, & did well descrie 27
She had been subiect to noe mean mishappe :
Her robes were costly, crownèd was her head,
Which did foretell she was not basely bred. 30
- In one hand a
sword, in the
other she held a
torch.
- One of her handes a bloody sword did graspe,
Wherwith had been transfixd her tender heart ;
The other hand a burning torch did claspe, 33
By light wherof I might descrie each part
Of her well featured body, whose sad plight
Drew forth salt teares from my relenting sight. 36
- I would have
questioned her,
but was too
frightened.
- I would have questiond whence, or who, she was,
But admiration such amasement bred,
That not one word from forth my lips could passe, 39
My voice had lost his office & was dead,—
Buried in silence lay ; when loe, ere long
The apparition thus let lose her tongue :— 42
- “Young man” (quoth she) “thy spiritus recollect ;
Be not amaze mine vncouth shape to see ;
Such peevish fear doth shew a minde deiect, 45
Or guilty conscience, which are farre from thee :
Give ear vnto me, & I will relate
A true sad story of my passèd fate. 48
- She spoke and
commanded me
to listen.

- "I am by birth of most divine descent ;
 For I am daughter to immortall Iove,
 From whom into the world I first was sent
 As witness of his reconciled love
 With mortall man ; for which effect I came
 From heaven, & True Religion is my name. 51
- She said she was
 the daughter of
 Jove, True
 Religion by
 name.
- "First went I to the vnbelieving Iewes ;
 But there I could smale entertainment finde :
 The greater part did vtterlie refuse 54
 To lodge me in their heartes, & wilfull blinde
 Did cast me from them ; though alone by me
 Man can attaine to true felicity. 57
- [leaf 49, back]
 She went first to
 the Jews, who
 refused her.
- "By them reiected thus, I did intend
 Vnto the Gentiles next to bend my course,
 To see if they would greater favour lend : 60
 With these I had indeed somewhile great force,
 And purchasde a large kingdome with this crowne,
 Till the ten persecutions put me downe. 63
- Then to the
 Gentiles, who
 listened to her.
- "But noe oppression could me quite suppress ;
 Nay, persecutions made me flourish more ;
 I still was slaine, yet still I did increase, 66
 And growing lesse, grew greater then before :
 Cammomill trodden doth the farther spred,
 And the palme prest, the higher lifts his head. 72
- "Rome was of yore my place of residence,
 Where as a soveraigne I long time did sitt,
 Till antichristian prelats drave me thence ; 75
 Then did I flie to Brittain, & in it
 I have till now, & ever will remaine,
 Till the world shall to chaos turne againe. 78
- She was driven
 from Rome to
 Britain,
- "With this sharp sword, which in my hand I holde,
 A cruell Lady peared me to the heart ;
 The wound is fresh to see, the blood scarce colde,— 81
 Her name was Mary that did act this parte :
- where Mary
 pierced her to the
 heart.

But e're she kilde me she was slaine by death,
And I revivd'e by young Elizabeth. 84

But Elizabeth
revived her.

"Forty-fower yeares this far renownèd queen,
Honord of all, me above all did honor ;
But fates her, graie in yeares, in vertues green, 87
Cald to a worthier place, death seazd vpon her,
And for this world, which nought but sorrow yeilds,
Carried Eliza to th' Elizian fields. 90

Afterwards came
the "good
Josiah," James I.,

"After her death the good Iosiah came,
When the land feard some sodaine innovation,
And, for the propagation of my name, 93
Contracts a league with many a neighbour nation ;
Wisely foreseeing that by such a peace,
My crowne should flourish & my power encrease. 96

[leaf 50]
under whom
she rules Britain
in spite of Rome.

"Vnder this monarch, or above him, rather,
I rule this Britaine Empire & doe bring
Many a soule vnto my heavenly Father, 99
In spite of Rome, which for me hates the king :
But God will blesse him, & vnto the end
He and his issue shall my cause defend. 102

The torch she
carries is to
disperse the
mists of error.

"If thou wouldst know whie this bright burning light
Mine other hand doth bear, I will thee tell ;
I have an enemy as darke as night, 105
Cald Error (I to heaven, she leades to hell)
Whose blacknesse to obscure me doth endeavour,
But that this light doth her false mists dissever. 108

She looks down-
cast because of
the hypocrisy

"The reason why I looke thus heavily,
Is 'cause of late my power gins decay ;
That hellish monster, damnd hypocrisie, 111
Doth carry in the land far greater sway ;
Enters my temples &, in spite of me,
Vsurps my place & titles soveraigntie. 114

- "There is a sort of purest seeming men,
 That aide this monster in her wrongfull cause,
 Those the world nameth—Puritanes I meane— 117 of the sancti-
 Sent to supplant me from the very iawes monious
 Of hell, I think ; by whose apparant shew Puritans,
 Of sanctity doe greatest evils grow. 120
- "Vnless the hand of wise authority
 Doe reinstall me in my former place,
 And punish them & their hypoerisie, 123 who must be put
 They will ere long mine honour quite deface. down.
 And so I prethee, tell him gentle youth,—
 Be not afraide, 'tis nothing but the truth." 126
- This saide, methought she vanished from my sight, Then she
 And left me much perplexèd in my thought. vanished,
 I musde a Puritan should be a wight 129 and I mused on
 So seeming good, & yet soe passing naught ; Puritans till I
 Till thinking long vpon so strange a theame, awoke.
 At last I wakd, & then I writ my dreame. 132

In curiosos theologos.

- You high aspiring wittes, which seeke to prie
 Into the secretes of the Diety,
 Is't not enough to know his will reveald,
 But you must aime at that which is conceald? 4
 By curious inquisition, too much light
 Hath made you lose the perfect vse of sight.
 Saint Austines saying may you well befitt,
 Which vnto one would know (without all witt) 8
 By curious interrogation,
 What God did ere he layd the worldes foundation,
 Replide, "I think, or rather know full well,
 He made for such as thee infernall hell." 12

Is it not enough
to know what is
revealed, but
some would know
the Divine
secrets?

[leaf 50, back]

Remember the
saying of
Augustine to one
of these in-
quisitors.

Hell is the place
for them.

A place most meet for them that dare adventure
Into Godes secret cabbinet to enter.

O, strive not then to know his secret will,

Which art can never compasse with her skill! 16

Gratia peccatum superat.

I soar to the
throne of grace,

Mounted on winges of high aspiring thought,

I soare a loft vp to the throne of grace ;

My heartes repent, by true contrition wrought,

I there present before th' Almightyes face. 4

and there seek
pardon of my
sins.

The spotlesse Lambe which for my guilt was slaine,

I offer vp a ransome for my sinne ;

With sighs, praiers, teares, I begge release of paine,

Of him that ever mercifull hath been. 8

My soule thus seated in divine desires,

Selfe-love allurs me vnto vaine delight,

Then quenched are my former heavenly fires,

Till grace doth once againe put sinne to flight. 12

Sin and grace
strive together.

Thus sinne with grace, & grace with sinne doth strive,

Till sin lie dead, & grace doe sinne survive. 14

Christianus Agnus.

A Christian must
be like a Lamb

Like a young tender lambe that man must be

Which doth professe true Christianity

With sincere heart, in imitation

First of that spotlesse Lambe, whose Passion 4

Brought sinfull man from endlesse misery

To the true center of felicity.

in innocence,
gentleness,
quietness,

Next, as a lambe is harmlesse, innocent,

Meek, gentle, humble, quiet, patient, 8

So must a Christian be ; his harmlesse life

Must be devoide of all malicious strife.

Revilde, he must not once revile againe,

But must doe good for ill, must suffer paine 12

And <i>persecution</i> with an humble heart		
And patient minde ; yea, though it doe impart		patience in
The bodies death ; such martirdome shalbe		suffering,
A glorious crowne of <i>immortality</i> .	16	
Lastly, in this respect (if I not erre)		
A lamb is a true Christians charecter :		
The infant lambe among a thousand sheep,		[leaf 51]
Whose frequent bleatings a loude murmure keepe,	20	and in knowing
Knowes his owne damme when he but heares her voice,		his own Mother
And to sucke her milke onlie doth reioyce :		
So must a Christian know the Church his mother		
By her owne voice, the word of God, from other	24	
Which are but steplames :—Popish congregations,		from all others
Brownisme, & Puritannicke invocation[s],		by whom she is
Which bleat false doctrine & damnd heresies,		surrounded.
He must distinguish from true misteries ;	28	
And like an infant lambe, the childe of grace,		
Sucke only from her breastes, which flow apace		
With the sincere milke of Godes holie word,		
His soules nutrition. Thus ther is accord	32	
In these respectes & more, which I'll not trace,		There are lambs
Twixt lambes of nature & the lambes of grace.	34	of nature, and
		lambs of grace.

Christianus Navis.

A ship vnto a certaine haven bent,		
Turmoilde in Neptunes watry element,		
With longing expectation doth attend		
To make arrivall to his wishèd end.	4	
This ship thus troubled is a Christiane		The Christian is
Tost vp and downe in the vast ocean		like a ship tossed
Of this terrestriall orbe, of which even all		upon the ocean,
We fitlie by the name of sea may call ;	8	
For 'tis a place of perturbation,		
Of anguish, sorrowe & vexation,		

endeavouring to escape all dangers	Like the tempestuous sea ; & is to vs For rockes, quicksandes, & gulfes, as dangerous. Vpon this ocean terrestriall, This ship, this vessell allegoricall, A Christian, floating vp & downe, doth strive	12
and to reach a haven at last.	To heaven his safest haven to arrive. Which harbour ere he can entirely winne, He must first passe by rockes & gulfes of sinne, And therefore needes good preparation To make a prosperous navigation.	16 20
The ship must be properly rigged,	Assist me Phoebus, & I will recite How he must riggèd be to saile vpright. The earthly stuffe wherof this ship 's composit Is flesh & bones in order well disposd. Ships have their sides or ribbes, & soe hath man All tacklings else, soe must a Christian. The maine-mast must be love o' th' Diety ; The lesser ones, meeke heart & charity ;	24 28
[leaf 51, back] with masts of love, sails of faith, the anchor of hope.	The sailes strong faith, hope anchor is assignde, And fervent prayer is the gentle winde That blowes it forward ; other tacklings be Good thoughtes, good wordes, good workes, which trinity Must all conioyne in one to holde the sailes, For when these stringes slip, faith then quicklie failes.	
The pilot, God's Word.	The pilote which must alway be aborde To steere the right way, is Godes holy worde ;	36
The common sailors, affections under restraint.	The sences must the common sailers be, Affections, slaves restrainde of libertie, Kept only to take paines, their actions Must still be ordered by directions Given by reason, which must have some sway	40
All must obey the pilot.	In this same voyage ; but all must obey The counsell of the pilot, & still stand Prest at his service, when he doth command.	44
	Now, 'cause this voyage cannot welbe made Free from all danger, but ther will invade	

Some hostile foe or other ; be ther plac'd	
A prospective vpon the top o' th' mast,	48 A sharp outlook must be kept to discover enemies ;
Wherin 'tis fitt that carefull diligence	
Keep evermore his watchfull residence,	
And straight give notice, when he doth descrie	
The force & coming of the enemye.	52
For Sathan, that leviathan, that whale,	
Who is an enemye & ever shall	
To Christian man, doth wat[c]h occasion	
When he may make his best invasion.	56
Wherefore against this foe, <i>which</i> seekes to kill,	weapons offensive and defensive must always be ready,
Offensive & defensive weapons still	
This ship must carrie, & himselfe prepare	
To fight it out like a strong man of warre.	60
First at his beake-head he must fasten on	
Th' impenetrable helme salvation,	
And then the breastplate of true righteousness	
<i>Which</i> will resist the devill, & repress	64
His furious rage. Then faith his sheild must be	and faith will, as a shield, "quench the balls of wild-fire."
To quench the balles of wilde-fyer presentlie ;	
But the sword of the spirit Sathan quailles,	
And to attaine the conquest never failes :	68
This is the weapon that the pirate woundes,	
This is the sword-fish <i>which</i> the whale confounds.	
Thus if vnto the end he doe endure	
Like a brave champion, then he shalbe sure	72
The fiend will like a coward run away,	[leaf 52]
And he, a happy victour, gett the day.	Enduring unto the end he will arrive safe in port.
Then having once attained the victorie,	
He may advance his flag triumphantly,	76
And saile with ioy, till he the port attaine,	
Where in perpetuall blisse he shall remaine.	78

Deum nescire est nihil scire,
ipsum rectè scire, omnia.

Philosophers may
search into all
things,

Philosophers, *which* search the cause of things
As farre as nature gives their knowledge winges
To soar vnto ; whose quicke & ready witt
A definition to each thing can fitt ; 4
Though they can sillogize with arguments
Of all thinges, from the heavens circumference
To the earths center, & true reason give
Of natures power, *which* makes thinges move & live ; 8
Yet if they want faiths intellectuall eye
First to believe ther is a Diety,
In Godhead one alone, in Persons three,
By whom all creatures are, & cease to be, 12
They are but fooles, & they 'r still blinde, not seeing
The Cause of causes, *which* gives all their being.

but if they are
ignorant of God
they are but
fools.

Astronomers can
foretell many
things,

Astronomers that can foretell eventes
By the celestiall creatures influence, 16
By errant planettes & by fixèd starres,
Can pre-divine of famines, plagues, & warres ;
And of their contraries pre-indicate,
Which come by an inevetable fate ; 20
Can shew th' eclipsses of the sunne & moone,
And how the planettes make coniunction ;
Which have found out, & will maintaine it true,
Three orbes, *which* Aristotle never knew. 24

yet all their
knowledge is
vain, and they
are in ignorance.

Yet all this knowledge, though it reach as farre
As is the Articke from th' Antartieke starre,
Is nothing, if they know not God above,
That Primus Motor, *which* all orbes doth move ; 28
Their art wherin they doe themselves advaunee,
Lives still eclipssèd in black ignorance.

Phisitions *which* prescribe a remedy
To each disease & bodies maladie ; 32

That know what is nocivous, & what good,		[leaf 52, back]
When it is fit to bath, to purge, let bloode ;		
Although they know the nature & the power		Physicians
Of every simple, every hearbe, & flower,	36	know the virtues of herbs,
With Solomon, <i>which</i> from the cedar tall		
Vnto the hisope spreading on the wall,		
Knew every growing plant, flower, hearbe, or tree,		
With their true vse & proper qualitie ;	40	
Yet all their skill as follie I deride,		yet if they are ignorant of
Vnlesse they rightly know Christ crucified.		Christ, their skill is but folly.
He, he it is, <i>which</i> truly is alone		
The soules best physicke & Physition.	44	
All artes, as well those we call liberall		
As other sciences mechanicall,		
What e're they be, & howsoever lov'de,		
And worthily by mortall man approv'de,	48	
If the best knowledge theologicall,		
Be not conioyned with their rationall,—		
What e're they may vnto <i>the</i> world professe—		
All their best wisdome is starke foolishnesse.	52	
He is the only wise & prudent man		The Christian is the only wise man.
Whose knowledge makes him the best Christian.		
For practise must agree with speculation,		
Belief & knowledge must guide operation ;	56	
Man may believe & yet he may dissemble,		
For even the diuels doe beleee & tremble.		The devils beleee and tremble.
'Tis not enough that we beleee a God,		
For this will all confesse that feele his rod ;	60	
But we must alsoe in this God beleee,		
And in <i>our</i> actions not the Spirit grieve.		
We must beleee that it was he alone		We must beleee that God created and redeemed us.
<i>Which</i> gave to man his first creation,	64	
And that from him alone comes <i>our</i> redemption,		
<i>Which</i> is from everlasting death exemption ;		
That we in him alone are iustifide,		
And by him only shall be glorifide.	68	

	This we must trow & (though it passe our sence) Repose in this assurde confidence, Which how we must performe in each respect The Scripture plainly doth vs all direct.	72
The man who knows these things,	He that knowes this (although <i>the</i> poorest worrne) And to this knowledge doth his life conforme, Want he the giftes of nature, education, Speake he the tongue but of one only nation ;	76
[leaf 53]	Be he a foole in the esteeme of man, In worldly thinges a meer simplician ; Yet for all this, I boldly dare averre His knowledge great, & will it farre preferre	80
though a fool in men's eyes,	Before the skill of wise philosophers, Phisitions, lawyers, & astronomers, Which either want the knowledge of the Diety, And live in sinne & damnd impiety,	84
has a knowledge to be preferred before that of physicians, lawyers, astronomers.	Or, if they know a God, doe fear him rather As a just Iudge then as a loving Father. He that doth truly know Christ crucifide, Doth know enough, though he know nought ¹ beside ; But he that knowes him not doth only rave, Though all the skill else in the world he have.	90

Ternarius numerus perfectissimus.

The number Three is the principall number.	Of all the numbers arithmetically, The number three is heald for principall, As well in naturall philosophy As supernaturall theologie.	4
Three chief causes.	Philosophers, in causes naturall, Holde that all thinges have their originall From three chief causes, or principia, And therfor say tria sunt omnia, From three all essence & existence growe, Materia, forma, & privatio.	8

¹ Perhaps *naught* in MS.

The body three dimensions doth include, And they are these, length, bredth, profunditude.	12	
In mathematicque bodies three thinges please, their punctum, lineæ, superficies.		Bodies have three dimensions.
The soule, that breath of life, we threefold call, Vegitive, sensitive, & rationall.	16	The soul is three- fold.
Time doth his three divisive partes endure, That <i>which</i> is past, the present, & future.		So is time.
There are three graces ; ther be vertues three, Theologicall, faith, hope, & charity.	20	Three Graces.
The father of the faithfull, Abraham, Receivde three Angels <i>which</i> vnto him came.		Three angels appeared to Abraham.
From the fierce flames of Nebuchadnezar God was the three childrens Deliverer.	24	[leaf 53, back] Three children.
Jonah, whose flight Godes mandat had opposde, In the whales belly three dayes was enclosed.		Jonah three days in the whale.
Christ, to give man a new regenerate birth, Was three dayes in the bowels of the earth ;	28	Christ three days in the grave.
When he from death & hell a Victour rose, Did three times visible himselfe disclose To his disciples ; thrice bad Peter keepe And nourish well his flock of lambs & sheepe.	32	
Thrice was let downe to Peter in a dreame A sheet, with beastes, birdes, creeping things vncleane, And he thrice bidden eat, denide consent, Whilest three men sought him, from Cornelius sent.	36	The sheet was let down to Peter three times.
The heavenly kingdome, that celestiaall bower, A leaven is, hid in three peckes of flower. Lastly, but principallie, above all The Diety in <i>Persons</i> three we call ;	40	Three Persons in the Trinity.
This Trinity it is ¹ indeed alone <i>Which</i> gives this number best perfection.		
Thrice happy is that man, with ioy shall see This Perfect Number, this Thrice Glorious Three.	44	

¹ MS. *is is*.

De duplici adventu Christi.

As soon as man
had sinned,

When sinfull man in Edens garden plac'd,
By stubborne disobedience had defac'd
The true idea of his happinesse,
And had deserv'd, for soe great wickednesse, 4
Eternall death, loe, mercy then began
To mitigate the punishment of man.

mercy began to
mitigate his
punishment.

Though earth was curs'd, & man must by the sweat
Of his owne labour make it yeild him meat ; 8
Though woman, whom the serpent had beguil'd,
In paine & sorrowe must bring forth her childe ;
Yet from eternall death the promise seed
Put them in comfort that they should be freed. 12
To which effect the only Son of Love,
Out of the infinitenesse of his love

[leaf 54]

Christ made
satisfaction for
him.

To his own likenesse man, came downe from heaven,
Toke flesh vpon him, was of life bereaven, 16
And made full satisfaction by his death
For all their sinnes, which by a lively fayth
Lay holde vpon his meritorious Passion,
The perfect path that leads vnto salvation. 20

Christ's first
coming was in
the flesh.

This Christes first comming was, which we doe name
A comming vnto vs in grace ; to frame
Mans soule to come to him, he first began
To come him selfe in grace to sinfull man, 24
From a pure Virgin to take incarnation,
From impure Jewes, his patient Passion.

His birth was
poor.

His first Advent yeilds a quaternall section,
His birth, his life, his death, his resurrection. 28
His birth was poore, that by his poverty
We might be made rich in eternity.

He lived
despised of man,

Borne in a cratch 'mongst beastes (yet for our gaine)
That in heavens kingdome we with saintes might raigne.
He liv'd despise of man, to get vs grace 33
With God the Father ; meekly did embrace

- (Sole sinne excepted) each infirmity
Coincident to fraile humanity, 36
That he might put vs in a better state,
And in his weaknesse vs corroborate.
As he was man he yeilded vp his breath
To save vs men from an eternall death, 40
Which death was full of agonie & paine,
That *our* life purchasd, might in joy remaine.
Lastly, as God he subdued death & hell,
And rose againe from the infernall cell 44
Of conquerd Sathan, to prepare the way
For vs to follow him; and now this day
Sitting in maiesty at Gods right hand,
Sole Mediatour for *our* cause doth stand, 48
And till his second comming, shall doe still
To plead their cause *which* doe obey his will;
Which second comming shall in glory be,
And in vvvterable maiestie. 52
- The generall resurrection shalbe then,
And dust & wormes returne to living men.
Then shall *our* corruptible¹ flesh put on
Immortalnesse & incorruption. 56
- Then shall we see Christ comming in the cloudes,
When some will wish whole mountaines were their
shroudes.
- Then he the sheep from goates shall separate,
The iust & godly from *the* reprobate, 60
And sheepe have blisse; the other for their hire
Perpetuall paines & everlasting fire.
- Thus shall his second powerfull comming be
The godlies ioy, the wickedes misery. 64
Twixt his first comming & his latter one
There wilbe found much discrepation.
First did he come in all humility,
Then shall he come in splendant royalty; 68

and gave His life
for man,

and is now his
Mediator in
heaven.

[leaf 54, back]

His second
coming will be
in clouds and
majesty.

It will be joy to
the godly,
misery to the
wicked.

¹ May be *corruptible* in MS.

First to be iudg'd by *the* world he came,
 Then shall he come as Lord to iudge the same ;
 In his first *comming* he for man did die,
 In this he shall give 's lifes eternity. 72

May we use the
 first to prepare us
 for the second!

May we the first advent of Christ emploie
 So to *our* good that at the latter day,
 His second *comming*, when he shall appeare,
 Before *our* Iudge we may without all feare 76
 Expect that happy sentence, "Come ye blest,
 And enter into everlasting rest." 78

In Momum.

Momus derides
 my verse,

Momus, that foulmouth'd slave, my verse derides ;
 Sayes they are plaine, bald balladstuffle ; besides
 They want invention, poetrie, & witt,
 And are farre worse then ever Bavius writt. 4
 Dost not thou like 'em, Momus ? Why I 'me glad ;
 That *which* thou likst, I 'me sure must needs be bad.
 But be they soe, as worse thou canst not prove them,
 I tell thee they like me, & I will love them. 8
 As for thy scoffes, I neither doubt nor fear them,
 Thou hast wrong'd better, therefore I may beare them.¹

but he has
 wronged better
 men than I.

[End.]

¹ The Poems end here without any horizontal line. The next leaf of the volume is the fly-leaf of another MS.

(INCLUDING PROPER NAMES).

Alston, 107/3442.

- Amber, greece of, 36/978, ambergris, a perfume.
 Embalm'd with cassia, *ambergris*, and myrrh. *Marlowe*, 53.
- Amoretto, 93/2927, one who yields to "love-kindling looks."
 How martial is the figure of his face!
 Yet lovely and beset with *amorets*.
Greene, 168.
- Cotgrave has "*Amourettes*. Louc-tricks, wanton louc-toyes, ticking, ticklings, daliances," &c. *Ib. note* by Ed.
- Amorphus, 97/3088, deformed, ugly.
- Anabaptists, 9/195, a sect whose distinctive tenet is, that those who have been baptized in their infancy ought to be baptized anew.
- Anaidus, 104/3332, irreverent.
- Ananias, 46/1370.
- Anchoves, 87/2769, anchovies.
- Angels, 48/1490, the name of a coin varying in value from six shillings and eightpence to ten shillings. It was introduced by Ed. IV.
 My Lawyer said the case was plaine for mee,
 The *Angell* told him so hee tooke for fee:
 But yet my *Angell* and my Lawyer lyed,
 For at my Iudgement I was damnified. *Taylor*, 515.
- Anteus, 101/3213.
- Anthony, 59/1779.
- Antilegon, 49/1487, a disputer.
- Aphrodite, 131/3.
- Apitius, 58/1765, ? Gr. *apites*, perry.
- Apollo, 41/1214, 70/2170, 103/3300, 113/1.
- Appetitually, 18/496, appetive, belonging to the appetite.
- Arch-defender, 68/2111.
- Architecture, 55/1668, heaven's architecture, the skies.
- Argus, 2/27.
- Aristippian, 136/37, pertaining to Aristippus.
- Aristotle, 29/821, 146/24.
- Arras, clothes of, 36/1044, a superior kind of tapestry, so named from Arras in the French Netherlands, which was celebrated for its manufacture. "I'll not speak another word, except the ground were perfumed, and covered with *cloth of arras*." *Marlowe*, 89.
- Assimilate, 118/78, to compare.
- Astræa, 50/1524, 88/2791, 135/9.
- Athenian, 94/2965.
- Augustin, S., 28/816, 141/7.
- Aurimont, 41/1211.
- Aurora, 113/5.
- Avarice, 41/1201.
- Avicen, 29/822. Died, 1037.
- Baal, 51/1562.
- Bacchanal, 62/1907.
- Bacchus, 63/1919, 70/2193, 87/2762, 114/29.
- Balladstufte, 152/2, worthless rhymes.
- Bavius, 152/4, a bad poet, contemporary with Virgil and Horace.
- Bayard, prov., "Who so bold as blind Bayard?" 95/3000.
- Beake-head, 145/61, of a ship.
- Beer, broken, 60/1845, spilt beer.
 "Remnants of beer." *H.*
- Begorde, 68/2100, covered with gore.
- Beholding, 90/2853, beholden.
 "And so I will, my Lord; and, whilst I live, rest *beholding* for this courtesy." *Marlowe*, 98.
- Belike, 53/1611, 73/2306, perhaps. "Staves-acre! why, then,

- belike*, if I were your man, I should be full of vermin." *Marlowe*, 84.
- Bell, phr., "Win the silver bell," 62/1884, to gain the highest prize, to beat, or excel all. See also 119/24.
Of all the Bawdes that euer were,
The Denill himselve *the bell away*
doth beare. *Taylor*, 254.
- Bellie-cheer, 10/232, eating and drinking.
Bald-pate friars,
Whose *summa bonum* is in *belly-cheer*. *Marlowe*, 91.
At supper with such *belly-cheer*
As Wagner ne'er beheld in all
his life. *Ib.* 98.
- Bellona, 25/708, the goddess of war.
- Bereaven, 54/1638, bereft.
My senselesse braines, of wit and
sence *bereauen*. *Taylor*, 389.
- Bernard, S., 28/816.
- Besprent, 100/3174, besprinkled.
- Betterice, 104/3316, ? Beatrice.
- Bewraide, 108/3471, bewrayed.
- Bit, phr., "two bits," 20/571,
two bites, two morsels.
- Bitte, 109/3500, bit.
- Blew, 60/1837, "Till the ground
seems blue," till they are drunk.
A drunkard is "One that will
drinke till the ground lookes blew,"
in Heywood's *Philocoth.* p. 44.
- Blotted, 86/2735, spotted, ruined.
- Blubbered, 100/3195. "O, run,
Doll, run; run, good Doll; come.
[She comes *blubbered*.] Yea, will
you come, Doll?" 2 *Hen. IV.* ii. 4.
- Blushlesse, 115/34.
- Bolster, 37/1073, prop up, support.
- Boore, 27/763, boor, a rustic.
Hobnaill *Boores*, & sheep skin
country clowns. *Taylor*, 511.
- Bootelesse, 45/1325, in vain, to
no purpose, profitless.
I'll follow him no more with *boot-*
less prayers. *Mer. of Ven.* iii. 3.
- Bord, 19/520, board, table.
- Borgia, Cæsar, 78/2431. Died,
1507.
- Bottle-ale, 62/1909.
Away, you *bottle-ale* rascal.
2 *Hen. IV.* ii. 4.
One madly sits like *bottle-ale*,
and hisses. *Taylor*, 307.
- Bottle-nose, 98/3100, a large nose.
- Bout, 60/1832, a contest.
- Braggadocchio, 26/731
Braue *Bragadocia* whom the world
doth threaten,
Was lately with a Faggot-sticke
sore beaten. *Taylor*, 508.
- Brat, 131/1, a child.
- Bread, phr., "To know on which
side the bread is buttered," 64/
1987, to know what is for one's
advantage. In Heywood's *Philocoth.* one of the titles of a drunkard
is, "One that knowes of which
side his bread is butter'd." p. 45.
- Bread-chipper, 27/775, one who
chipped the crusts off burnt bread
(see Index to *Babees Book*); a term of
contempt. "A' would have made
a good pantler, a' would ha' *chip-*
ped bread well." 2 *Hen. IV.* ii. 4.
"Not to dispraise me, and call me
pantler and *bread-chipper*." *Ib.*
- Brooke, 60/1811, to bear patiently.
First let me ask of these,
If they can *brook* I bow a knee to
man. 2 *Hen. VI.* v. 1.
- Brownisme, 4/16. See p. xxviii.
- Brusano, 90/2865, one who is
vigorous, or enjoys life.
- Brute, 26/728, the legendary
founder of Britain.
- By, to put by conceit, 119/102,
to undeceive.
- Cæcilius, 98/3119, proper name.
- Cain, 94/2967.
- Calidity, 117/53, heat.
- Caligula, 102/3267.

- Camelion, 118/75, chameleon.
- Can, 59/1800, a vessel.
Canne follow'd *Canne*, and Pot
 succeeded Pot. *Taylor*, 136.
- Canarie, 62/1916. "From the
 Spaniard . . . Malligo . . . sherry,
Canary, Moscatell." Heywood's
Philocoth. p. 48.
- Cancer, 113/20.
- Canckered, 91/2887. Eaten with
 the Canker or with Rust. *P.* See
Anal. of Abuses, p. 111: "There
 are three *canckers*, whiche, in pro-
 cesse of time, wil eate vpp the
 whole common wealth," where
 caterpillar is meant, as in *Two*
Gent. Fer. i. 1.
- Captivde, 109/3495, held in
 captivity, enslaved.
- Carrier, Dr, 52/1583. See *note*,
 p. x.
- Cashier, 87/2744.
 Maymed *cassiered* Soldiers and
 Mariners. *Taylor*, 87.
- Cast, 61/1851, to vomit.
- Cast office, 27/781, east off, de-
 spised, abandoned.
 While thread-bare Martiall turns
 his merry note,
 To beg of Rufus a *cast* winter-
 coat. *Hall's Satires*, vi. 1.
- Castles in the air, to build, 118/97.
- Catastrophe, 111, end.
- Cates, 56/1683, 87/2774, dainty
 victuals.
- Cato, 29/824, 132/9.
- Ceres, 87/2763, 113/23.
- Cervisius, 59/1799, 61/1887,
Cereisia, a Gallie word, meaning
 Beer.
- Cevillian, 134/1, one versed in
 civil law. See p. xvi.
- Chalk from cheese, phrase, 28/794.
 Tom is no more like thee, *then*
Chalks like cheese. S. Row-
 lands, *The Letting of Hemours*
Blood, etc., Sat. 6.
- Chalkd out, 9/181, pointed out.
 For it is you that have *chalk'd*
forth the way
 Which brought us hither.
Tempest, v. 1.
- Channell, 105/3367, kennell,
 gutter. See quotation under
Instled.
- Chapmen, 43/1282, dealers,
 customers.
- Charles V., 25/685. Died, 1558.
- Charnico, 62/1916, a kind of
 sweet wine.
 Well, happy is the man doth
 rightly know
 The vertue of three cuppes of
Charnico.
 S. Rowlands, *The Letting of*
Hemours Blood, etc., Sat. 6.
 And here, neighbour, here's a cup
 of *charnecco*. 2 *Hen. VI.* ii. 3.
 Peter-se-mea, or head strong
charnico. *Taylor*, 549.
 It is called *charnio* by Heywood,
Philocoth. p. 8.
- Charon, 72/2267.
- Charret, 63/1921, claret.
 Claret, Red nor White,
 Graues nor High-Country could
 our hearts delight. *Taylor*, 549.
- Cheap, phrase, good cheap, 65/
 2014.
- Cheeke, 52/1576, restraint; cen-
 sure, reproof, or reproach.
 Rebuke and *cheek* was the reward
 of valour. 2 *Hen. IV.* iv. 3.
- Child, prov., "The burnt child
 dreads the fire," 102/3243.
- Chineke, 61/1872, 104/3341,
 money.
 Both lybertie and *Chinke* ynough
 himselfe he will allow.
Neues out of Powles, Sat. 5.
 Some of their pocketts are oft
 stor'd with *chink*. *Taylor*, 197.
- Chockt, 14/343, choked.
- Chremes, 103/3289, the name of
 an avaricious old man in the *Andria*
 of Terence.

- Chuffe, 26/749, a reproachful term often applied to an old miser.
 Miser *chuffes* who charitie doo banish. *Taylor*, 398.
 If he but steale a sheepe from out the fold,
 The *chuffe* would hang him for it if he could. *Ib.* 494.
- Circe, 23/617.
- Civet, 34/979, a perfume obtained from the civet-cat.
 Is not this a sweet pride, to haue *civet*? *Anat. of Abuses*, p. 73.
 And though they were perfum'd with *Civet* hot
 Yet wanting these things they would stinke and rot.
Taylor, 549.
- Clap, 80/2530, caught a clap = met with a mishap.
- Claudia, 80/2530.
- Cleopatra, 59/1779.
- Climenes, 131/1(2).
- Clogd, 109/3496, burdened.
- Clogging, 92/2918, loading, or burthening. The noun is used in the following passage:—"I'll hang a *clog* about your neck for running away again." *Marlowe*, 59.
- Closely, 85/2691, secretly.
 Now every man put off his bur-gonet,
 And so convey him *closely* to his bed. *Marlowe*, 234.
- Cloy, 85/2674.
- Cocus, 48/1433, a cook.
- Codpiece, 27/758, an artificial protuberance to the breeches.
- Codrus, 49/1481, proper name.
- Cog, 137/56, to lie, to cheat.
- Coinquinate, 136/16. "To coin-quinate, staine, or defile." *Minsh.* 1627.
- Cold comfort, phr. 57/1704, no relief, no sympathy.
- Collation, 88/2785.
- Collier—devil, prov., "Like to like, the collier and the devil," 98/3097.
- Comines, Philip de, 28/814.
- Commaculate, 71/2216, 96/3046, to spot, pollute.
- Commece, 51/1537, to trade with, deal with.
- Comprisde, 85/2682, comprised to act, etc., in which the "villany" was to be acted.
- Consubstantiation, 17/473.
- Convented, 49/1472, convened, summoned.
 The king hath commanded To-morrow morning to the coun-cil-board
 He be *convented*. *Hen. VIII.* v. 1.
- Convertites, 77/2413, converts.
 No, governor, I will be no *con-vertite*. *Marlowe*, 149.
 See *As You Like It*, v. 4.
- Coram, 46/1382, "Justice of peace and coram." Coram, "an ignorant mistake for Quorum."
 "Robert Shallow, esquire . . . : justice of peace and 'Coram.'" *Merry W. of W.* i. 1.
- Cornelius, 149/36.
- Corrivals, 35/1024, rivals.
 So he that doth redeem her thence might wear
 Without *corrical* all her dignities.
1 Hen. IV. i. 3.
- Corroborate, 151/38, to strengthen. "Meates (moderately taken) *coroborate* the body, refreshe the arteries, and reuiue the spirits." *Anat. of Abuses*, 114.
- Coryate, 26/721, "was bepraised and abused as much as any man." See *Taylor's Works*, *Corbet's Poems*, etc. He died in 1617.
- Cosens, 43/1282, cheats.
 To lye, to *couzen*, to forswear, and swear. *Taylor*, 536.
- Cote, 13/316, 16/408, quote, speak about, "make a note of."
 "He sayeth moreover that he hath

- coated a number of contrarieties out of the Scriptures." (*Bume's Note*), *Marlowe*, 390.
- Cotten, 62/1883, to cotton, to succeed or prosper; to go right. Why, so; now it *cottens*, now the game begins. *Geo. Peele*, 396.
- Course, 26/718, coarse.
Her with your *course* wives compare. *Taylor*, *A Pedlar and a Romish Priest*, p. 8.
- Cow, 26/731, coward. Cf. cowish, *K. Lear*, iv. 2.
- Coy, 59/1804, shy.
- Crisis, 24/647. "In a *Physicul-Sense*, a proper Constitution, Temperature, or Mixture of Humours in an Animal Body." *P*.
- Crassus, 46/1393, proper name.
- Crateh, 150/31, a manger. "And she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a *cretche*, because there was no rowme for them with in y^e yunc." *Luke* ii. 7, *Gen. New. Test.* 1557.
- Cronologers, 100/3167.
- Cronologized, 72/2253, chronicled.
- Crosse-barre, 39/1151, an obstacle.
There is probably a reference to the cross-bar, or cross-beam of the gallows.
Out of the water shall appeare one dead,
A halter and a *crosse-barre* o'r his head. *Taylor*, 316.
- Crumbe-atching, 135/1.
- Cue, 66/2038, 90/2879. "Cue, a terme vsed by Stage-players." *Minsh.* 1627.
His Buckram-bearer, one that knowes his *ku*,
Can write with one hand and receive with two." *Taylor*, 495.
- Cuffe, 43/1255, same as chuffe, *q. v.*
- Cupid, 45/1339, 93/2927.
- Curry favour, 48/1134, to flatter, gain favour.
- Cyclops, 117/38.
- Cynick-dog, 99/3143.
- Cynthia, 41/1214.
- Cytheræa, 37/1102.
- Dabbes, 77/2402, ?deceives. Perhaps the same as *dub*. See 134/11, 134/12.
- Dad, 78/2448, father.
Thy body is the *Dad*, thy minde the Mam. *Taylor*, 232.
The names used for food in Northamptonshire sometimes show the different classes of society:
Dad, mam, and porridge;
Father, mother, and broth;
Pa, ma, and soup.
- Dædalus, 132/11.
- Dagon, 51/1559.
- Damon, 24/654, a Pythagorean philosopher. the intimate friend of Pythias. When Damon was sentenced to death, and had obtained leave to go and settle his domestic affairs, Pythias pledged himself to undergo the punishment if Damon should not return in time.
- Danae, 42/1252.
- Dance, phr., "goe dance for," 39/1164, to wait for, obsequiously, perhaps. Cf. "Danced attendance on," 2 *Hen. VI.* i. 3; and "I dance attendance here," *K. Rich. III.* iii. 7.
- Dareling, 37/1102, darling.
- Daunce, a Scottish daunce, 86/2716. Cf. *The Gallie Morbus*, and the *Scottish fleas* (*Taylor*, 549), which were the result of indulging in the "Scottish dance."
- Daw, 46/1380, a foolish fellow, a slattern, or sluggard. *II.* A daw to a solicitor probably means what we now understand by a "lawyer's clerk."
- Day, phr., "dying day," 62/1900, day of death.

- Day, phr., "happie day," 12/275, happiness, prosperity.
- Dealing trade. *See* Trade.
- Debaush, 58/1759, debauched, dissolute. "A *Debosh*t Drunkard." *Taylor*, 335.
- Defame, 51/1541, 1556, to render infamous.
- Deianira, 66/2059.
- Demosthenes, 42/1237.
- Descrie, 121/26, desiered.
- Detect, 82/2569, 133/10, to accuse. These fishers tell the infirmities of men:
And from their watery empire recollect
All that may men approve or men *detect*! *Pericles*, ii. 1.
- Devil, blew devill, 107/3443. "Blue devils," the "horrors," or the remorse which frequently follows an ill course of life.
- Devil, prov., "Goe they must because the devill drives," 52/1582; "Needs must when the devil drives."
- Diana, 93/2943, 116/26.
- Dilate, 117/61, 121/22, to show, declare, open.
- Diogenes, 99/3137.
- Dioscorides, 29/821, flourished in 2nd century A.D.
- Dirges, 13/336, dirge, corrupted from *Dirige*, the commencing word of *Dirige nos, Domine*.
- Discrepation, 151/66, discrepancy, difference.
- Distaine, 121/27, 132/17, to sully by contrast.
Her beauty glancing on the waves
Distains the cheek of fair Proserpina. *George Peele*, 430.
- Distast, 100/3193, disgust, disagree with.
- Divisive, 149/17, divisible.
- Dog, phr., "A hair of the same dog," 61/1869, the homoeopathy of the period.
- Dores, keep the doors, 86/2724, 2742.
A Pander (Hostler like) that walks a whore,
And for a Fee securely *keeps the doore*. *Taylor*, 215.
- Drabbes, 80/2525.
The Devils deere *drab* must be the Church of Rome.
That Church . . . is . . . the devils whore. *Taylor*, 503.
- Draco, 57/1728.
- Drivell, 98/3098.
- Drugo, 78/2459.
- Drusus, 37/1077, proper name.
- Dubbing, 134/11 } *See* Dabbes,
Duble, 134/12 } *supra*.
- Dueke, 85/2699, an endearing term often applied to a child or young girl.
Will you buy any tape,
Or lace for your cape,
My dainty *duck*, my dear-a?
Winter's T. iv. 4.
- "Eat to live, not live to eate," 56/1672. "The olde adage saith . . . *we must not live to eat, but we must eate to live!*" *Stubbs's Anat.*, ed. 1836, p. 109.
- Effeminize, 34/972, to effeminate, to make womanish or wanton, to soften by voluptuousness. *P.*
- Elizabeth, 140/84.
- Elohim, 7/112, God.
- Elpinas, 106/3410, hopeful.
- Embase, 127/16, debase.
- Emilia, 90/2877, Emily.
- Eminent, 101/3231, imminent.
- Emperie, 35/1024, empire.
Measuring the limits of his *emperey*
By east and west, as Phœbus doth his course. *Marlowe*, 10.
- Enable, 12/272, to encourage, to make firm, to strengthen.

- Enact, 39/1156, commit.
- Enditers, 28/816, inditers, composers, writers. Cp. "My heart is *inditing* of a good matter." *Psalm* xlv. *P. B. Vers.*
- Epainnutus, 37/1085, praise.
- Equipage, 58/1764.
- Eringoes, 87/2773. Eringo, sea-holly, the roots of which, being candied, made excellent sweat-meats: they were considered provocatives.
- Errant, 146/17.
- Estrange, 129/35.
- Eulalius, 76/2385, eloquent.
- Eve, 32/915.
- Except, 9/164, accept.
- Exoration, 80/2511, a prayer, a desire or wish.
- Extenuate, 96/3042.
- Eyen, 56/1686, eyes.
His angry *eyne* look all so glaring bright. *Hall's Satires*, v. 1.
- Fact, 48/1451, act, deed.
And praise his gentle soule and wish it well,
And of his friendly *facts* full often tell. *Hall's Satires*, iv. 2.
- Families of Love, 9/196, sometimes called Familists. See *Note*, p. xxix.
- Fatuo, 44/1311, a fool.
- Faune, 137/56, fawn.
- Faustus, 53/1625. Marlowe's *Doctor Faustus* first appeared about 1590. It was published in quarto in 1604, and again in 1616.
- Fawkes, 12/291.
- Fees, 27/780, rewards.
- Felt, 27/751, a hat.
- Figs of Spaine, 39/1153, a kind of poison.
- Fire, phr., "to give false fire," 122/51, to raise a false alarm.
- Flat, "that's flat," 39/1166, that is certain, or clear. "The boy hath sold him a bargain, a goose, *that's flat*." *Love's L. L.* iii. 1.
- Flavia, 45/1331.
- Fleece, 86/2718, to rob, plunder, strip.
To *fleece* and *flea* the simple wretche,
to pylfer and to powle.
News out of Powles, Sat. 2.
- Flincher, 59/1801, one who gives over.
- Fond, 13/329, foolish.
- Foulmouthd, 152/1.
- Fox, 58/1762, 59/1806, 1807, to make drunk. "No man must call a Good-fellow Drunkard . . . but say . . . He is *fox*." 1635. *Heywood, Philocothouista*, p. 60. "The liquor . . . would *fox* a dry Traveller, before he had half quencht his thirst." 1639. *J. Taylor, Travels*, p. 8. "You were never so *fox'd* but you knew the way home." *Ib.* p. 46.
- Fox, 64/1985, crafty fox, a clever rogue.
- Frenchifide, 80/2518, made like a Frenchman. See Ladifide, *infra*.
- Frie, "the yoonger frie," 15/386, the younger children.
Thither went the doctors,
And sattin-sleeve'd proctors,
With the rest of the learned *fry*.
Bp. Corbet's Poems, ed. 1807, Intro. xxiii.
- Fucata, 24/661, painted.
- Fucus, 34/973, a red dye, rouge.
- Fulsome, 127/1, nauseous.
- Fume, 105/3368, angry humour.
- Fumoso, 72/2237, well-smoked, smoke-dried, smoky.
- Furder, 12/270, further.
- Gabrina, 85/2699.

Galen, 29/822. Claudius Galen, d. A.D. 200; M. Galen in 1573.

Galla, 82/2581, proper name.

Gallieus morbus, 80/2519.

The Spanish Pip, or else the *Gallian Morbus*,

Bone-bred diseases, mainly doe disturbe vs. *Taylor*, 178.

The *Gallie Morbus* or the Scottish fleas,

Or English Poxe, for all's but one disease. *Ib.* 519.

Ganymede, 79/2470.

Garnet, 12, *note*.

Geason, 113/15, this word generally means searee, rare; as,

Base Death, that took away a man so *geason*,

That measur'd every thought by time and season. *Greene*, 279.

Good men are searee, and honest men are *geason*. *Taylor*, 404.

George, 60/1814, 61/1879.

Gives, 95/3019, shackles, or fetters.

Manacles, and Bolts, and *Gives*, Which fetter vs in bondage all our liues. *Taylor*, 291.

Glabria, 82/2567, one who loves a beardless youth.

Gogle, 98/3099, goggle.

Golde, King Harries golde, 61/1876. See *Note*, p. xxxv.

Grandams, 29/836, grandmothers.

If our Grand-fathers and *Grand-dams* should

Rise from the dead. *Taylor*, 488.

Gray-beard, 66/2038, 69/2135.

Grease . . . in the fist, phrase, 43/1269, 48/1442. "If you have argent, or rather *rubrum unguentum*, I dare not saie gold, but red ointment to *grease them in the fist* withall, then your sute shall want no furtheraunce." *Stubbs's Anat.*, ed. 1836, p. 129.

Would now that Matho were the Satyrist,

TIMES' W.

That some fat bribe might *grease him in the fist*.

Hall's Satires, iv. 5.

Greece of Amber, 36/978. See Amber.

Guld, 29/838, cheated, deceived.

"But my Gowne-brother promised mee good stuffe . . . and verily did *gull* mee." Sam. Rowlands, *Diogenes Lanthorne*, sig. B. 1628.

Gull, 29/843, a cheat, a deceiver.

Gulles, 13/320, people easily deceived.

Hackny, 86/2720, hackney women, women who let out, etc., as explained in ll. 2720-1.

Had I wist, 40/1194, a proverbial phrase = had I known; an expression of regret.

When dede is down, hit ys to lat; be ware of *had-y-wyst*.

Qu. Eliz. Acad. p. 42.

Clad in a Gowne of mourning *had I wist*. *Taylor*, 165.

See also *Marlowe*, 201, and *Gower's Conf. Amant.* i. 105, ed. 1857.

Haire, phr., "unto a hair," 72/2244, 80/2520, to a nicety.

Hannibal, 99/3163.

Hard-favourd, 123/24.

Harry (Henry VIII.), 61/1876.

Heliogabalus, 59/1786.

Hell-bread, 45/1342, hell-bred.

Cp. *hell-borne* (*Taylor*, 511), and *hell-begot* (*Ib.* 535).

Hell-hatched, 37/1079, 58/1741.

For ther's no habite of *hell-hatchéd sinne*,

That we delight not to be clothéd in. Sam. Rowlands, *The Letting of Hemocres Blood*, etc., sig. A. 2.

Down must tumble

The Nimrods proud eloud-piereing Babylon

Like *hell-hatch'd* pride.

Taylor, 500.

Hell-hatcht plots. *Ib.* 501.

Hell-hound, 42/1249.

Yet all their lines here they with
cares are vext,
Slaves in this world, and *Hell-*
hounds in the next.

Taylor, 489.

Helottes, 58/1755, Spartan serfs
or bondmen.

Hercules, 66/2057.

Herod, 36/1059.

Hiew, 7/98, hue.

Hight, 123/19, 124/9, called,
named.

Hippocras, 62/1918, a beverage
composed of wine, with spices and
sugar, strained through a cloth.
It is said to have taken its name
from *Hippocrates' sleeve*, the term
apothecaries gave to a strainer. *H.*

Hippolytus, 69/2164.

Histriographers, 100/3168, histo-
riographers.

Hobnol, 22/604, ? a countryman.
"Hobbinol, as most readers are
aware, was the poetic name of
Gabriel Harvey." *George Peele*,
583, note by Ed. G. Harvey died
about 1630.

Hoggishlie, 14/344, hoglike.

Homebred, 114/36.

Home-spun.

Home-spun medley of my mottley
braines. *Taylor*, 387.

Honorius, 98/3120, pertaining to
honour.

Horace, 28/815.

Horn, give him not the horn, 78/
2444, don't make him a cuckold.

Houreglasse, 53/1627.

Hunger-starved, 57/1705.

Meanwhile the *hunger-starv'd* ap-
purtenance

Must bide the brunt, whatever
ill mischance.

Halp's Satires, v. 2.

Hutch, 60/1817, like lord within
a "hutch;" hutch means a chest.

Here the sense seems to be "like a
lord standing among his riches."

Hypocrates, 29/822, Hippocrates,
d. B.C. 357.

Hypolitus, 98/3110, Hippolytus,
a son of Theseus and of Hippolyte.
The story of Hippolytus and Phae-
dra is well known.

I, 46/1388, and elsewhere, Aye.
"The motion was hotly canvas'd
in the house of Peers, and like to
pass, when the Lord Paget rose up
and said, 'I, but who shall sue the
king's bond?' so the business was
dasht." *Howel's Fam. Letters*, ed.
1678, p. 135.

Iearus, 132/9.

Ice, 3/38, phr., "To break the
ice," to open or commence a sub-
ject, or conversation.

Ies, 41/1207, ? eyes, searches, ex-
amines.

Iet, phr., "jet it," 86/2726,
struts.

And, Midas-like, he *jets* it in the
court,

With base outlandish cullions at
his heels. *Marlowe, Ed. Sec.*
(Works, ed. Dyce, p. 193).

Iet, 72/2248, a stream of water.
Fr. jet.

Iezebel, 34/965.

Iframde, 128/3, framed.

"Ignorance is the mother of de-
votion," phr., 11/244.

The woman, musing little at the
motion,

Said, *ignorance is the Mother of*
Devotion.

If Ignorance be mother then (said
he)

Sure darknesse must her onely
daughter be. *Taylor's Pedlar*
and Priest, p. 21.

Immediatly, 6/89, without the
intervention of anything.

Imp, 46/1363, child. "An *impe*
of Sathan, and a limme of th

- deuill." *Stubbs's Anat.*, ed. 1836, p. 119.
- Impostume, 2/12.
The Common wealths *Impostum*
hec doth cut.
And the corruption in his purse
doth put. *Taylor*, 495.
- Inchoation, 3/56, a beginning of
any work. *P.*
- Index, phr., "The face is index
to the heart," 23/631-2.
- Inly, 99/3159.
- Innocuous, 64/1955, harmless.
- Intend, 56/1696, fix the mind on,
aim at.
..... Men intend,
But God it is that consummates
the end. 17/467-8.
Paraphrase of "Man proposes, but
God disposes."
- Intret, 132/7, introit, preface.
- Invitement, 104/3308, invitation.
- Iöle, 67/1961.
- Ionah, 149/25.
- Ionson, 132/1, 17.
- Iosiah (James I.), 140/91.
- Iot, 15/401, jot, small space of
time.
- Iove (Jupiter, *planet*), 114/13.
- Irefull, 105/3376.
- Irus, 102/3241, the name of a
beggar in the house of Ulysses at
Ithica.
- It, 129/4, its.
- It's
- Iudas, 20/567, 44/1291.
- Iump, phr., "many jump," 127/
18, coincide, agree.
Master, for my hand,
Both our inventions meet and
jump in one.
Taming of the Shr. i. 1.
- Inno, 38/1122, 93/2942.
- Iupiter, 131/4.
- Iustled, 105/3366. "A Gallant
iustled him from the wall almost
into the kennell." *Taylor*, 352.
- Keepen, 33/962, keep.
- Kembe, 34/979, to comb.
- Knights of the post, 49/1475,
professional perjurers.
A *post-knight* that for five groats
gaine
Would sweare & for foure groats
foreswear't againe.
Taylor, 557.
- Lacklatten, Sir John, 43/1267, a
term of contempt applied to an
ignorant parson.
This *sir John Lacklatten*, true
course doth keepe,
To preach the Vestry men all fast
asleepe. *Taylor*, 493.
- Ladifide, 133/20, made a lady.
Because his Landlords daughters
(deckt with pride)
With ill-got portions may be
Ladyfide. *Taylor*, 42.
Thy Female faire, adorn'd and
turpifide,
Should, for thy services be *Ladi-
fide*. *Aqua-Musa*, 11.
- Landresses, 89/2838, laundresses.
- Latro, 108/3462, an assassin.
- Lazarus, 56/1703.
- Let, 18/503, a hindrance, an ob-
stacle.
- Let, 78/2435, to hinder, prevent.
- Lethe, 131/11(1).
- Letia, 102/3238, delighting, or
taking pleasure in.
- Levi, 76/2371.
- Levie, the tribe of, phr., 76/2371,
the clergy.
Cease to Abuse the Bishops, and
the *Tribe of sacred Levi*.
Aqua-Musa, p. 9.
- Lidian, 88/2800, the Lydian stone.
- Liew, 9/164, lieu.
- Lightly come, lightly go, prov.,
89/2828.

- Lightsome, 85/2681, cheerful.
 Lineus, 81/2563, Lynceus. See *note*, p. 81.
 Linne, 91/2893, lin, to cease, to stop.
 Forth then shotten these children 2,
 and they did neuer *lin*
 Vntill they came to merry church-
 lees,
 to Merry churchlee with-in.
 Percy Po., ed. Hales and
 Furnivall, i. 55.
 Lip-labour, 102/3252.
 Littleton, 46/1380.
 Loaf, prov., "'Tis safest gutting at
 a loaf begun," 76/2393, may be for
 "*cutting* at," etc.
 Lockram band, 27/755, a band
 or collar to the shirt made of *lock-*
 ram, which was of a finer texture
 than the shirt itself.
 Hempseed doth yeeld or else it
 doth allow
 Lawne, Cambrieke, Holland, Can-
 nase, Callico,
 Normandy, Hambrough, strong
 poledanis, *Lockram*.
 Taylor, 549.
 Loose, 17/452, to lose.
 Lop, 88/2809, to lop off, cut away.
 Lot, 75/2347.
 Loutish, 58/1756, clownish.
 Lovelock, 34/971, a pendant lock
 of hair, falling near or over the ear,
 and cut in a variety of fashions.
 Lozell, 130/8, a worthless fellow.
 Sot, I say, *losel*, lowdest of all
 swains. *George Peele*, 561.
 Lucius, 36/1063, proper name.
 Luctantia, 100/3187, *L. luctans*,
 struggling, reluctant.
 Luna, 115/44.
 Lunaey, 51/1549. The MS. reads
 lunary. Mr Halliwell's note on the
 latter word is :—"The herb moon-
 wort. This herb was formerly be-
 lieved to open the locks of horses'
 feet. See Harrison, p. 131. Some
 of our early dramatists refer to it
 as opening locks in a more literal
 sense."
 Lurch, 46/1364, to evade, neglect.
 There's a crue of Thieues that prie
 and *lurch*,
 And steale and share the livings
 of the Church. *Taylor*, 279.
 Luseo, 82/2571, one who is de-
 prived of something.
 Ly, 34/977, lye. "Will Back-
 stead the Plaier cast his *Chamber-*
 lye out of his window." *Taylor*,
 342. See 1 Hen. IV. ii. 1.
 Machivillian, 49/1467, 94/2963.
 Thou . . hast beene a *Machivillian*,
 For damned sleights, conceits, and
 policie. *Taylor*, 510.
 Hee's no state-plotting *Machivi-*
 lian. *Ib.* 535.
 Mahomet, 51/1561.
 Maize, 115/37.
 Malago, 62/1915, Malaga wine.
 Little were your gaine,
 By *Mallegoes*, Canaries Sacke from
 Spain. *Taylor*, 519.
 Malicing, 94/2956, maligning,
 envying.
 I willingly receive th' imperial
 crown,
 And vow to wear it for my coun-
 try's good,
 In spite of them shall *malice* my
 estate. *Marlowe*, 9.
 Manlius, 106/3398, proper name.
 Marchpaine stuffe, 87/2773.
 "Marchpanes are made of verie
 little flower, but with addition of
 greater quantitie of filberds, pine
 nuts, pistaees, almonds, and rosed
 sugar." *Markham's Country Farme*,
 1616, p. 585, quoted in H.
 They sell so deare and take such
 gaine,
 that well they may afoorde
 To set fine *Marchpanes* and such like
 vpon their seruauents boorde.
 Newes out of Portes
 Churchyard, Sat. 4.

- Marle, 68/2130, marvel. "I *marle* in what dull cold nook he found this lady out." *Er. Man Out of H.* ii. 1.
- Marmalade, 87/2772, a confection commonly made of quinces.
Greene ginger, Sucket, Sugar Plate, and *Marmaladic* fine.
Newes out of Powles Church-yard, Sat. 4.
- Mars, 26/732, 82/2590, 115/19.
- Mary (Queen), 139/82.
- Massie, 47/1422, massive.
To make a Globe to serue this *massie* earth. *Taylor*, 236.
- Mandline, 64/1959, corruption of Magdalene. "With *Mandlin* sorrow . . . they have wept with very griefe." *Taylor*, *Apology for P. Preaching*, p. 7.
- Maw, 101/3226, stomach.
- May, 65/2010, the blossom of the white or haw-thorn.
- Meacocke, 27/783, a silly effeminate fellow. "Some are suche peasanthes and such *maicokes*, that either they will not, or . . . they dare not, reprove them for it." *Stubbs's Anat.*, ed. 1836, p. 105. "He (The Great Eater of Kent) is no puling *Meacocke*, nor in all his life time the queasinesse of his stomacke needed any sawcy spurre or switch of sowre Veriuiice." *Taylor*, 156.
- Mechanico, 24/655, mechanic, wright.
- Mediocrity, 71/2210, moderation.
- Medusa, 23/623.
- Mercury, 115/38.
- Messalina, 77/2424, the name of the profligate wife of Claudius.
- Messe, 60/1826, number.
- Microcosme, 8/145, 92/2908.
"Microcosme, or little world, Man." *Minsh.* 1627.
I haue a heart doth like a Monarch raigne,
Who in my *Microcosme* doth lawes ordaine. *Taylor*, 208.
- Midas, 45/1351.
- Mirre-breathing, 38/1112, having sweet breath.
- Mirrha, 82/2595, Myrrha.
- Misotochus, 99/3129, man-hater.
- Misthink, 67/2086, think amiss.
- Mollified, 45/1327, softened.
- Momists, 111, fault-finders, carping critics, so named from Momus.
- Momus, 152/1.
- Moncking-stock, 5/23, perhaps for mocking-stock. "One that doth purpose to make this towne a jesting *mocking stocke* throughout the whole Kingdome." *Taylor*, 356.
Cf. *laughing-stock*.
- Montaigne, 28/813.
- Mony-taker, 48/1442, a receiver of bribes.
- Mopsa, 100/3181. "Mopsey, a term of endearment." *H.* See the *Anatomic of Abuses*, p. 169. "Handekereheifes . . . borrowed for the moste parte of their *pretie mopsies* and loouyng bessies, for bussyng them in the dareke."
- Moros, 28/789, *L. mos*, manners.
- Morpheus, 137/14.
- Muskadine, 62/1918, 88/2778, a rich wine; muscadell.
The wind no *Muskadine* could hither bandy,
Or sprightly Malmesey out of fruitfull Candy. *Taylor*, 549.
- Mutius, 100/3199, changed in circumstances.
- Nænius, 99/3153, a heaping up of praise, or commendation.
- Nappy ale, 71/2224, strong ale.
- Narcissus, 34/984.
- Nathlesse, 23/624, nevertheless.
- Neandrem, 134, ? Newman.
- Nebuchadnezar, 149/23.

- Necessity, that hath no law, 46/1379, a quibble on the phrase, "Necessity has, or knows, no law."
- Nectar, 62/1913, the drink of the gods; hence, a delicious or inspiring beverage.
What god soever holds thee in his arms,
Giving thee *nectar* and ambrosia.
Marlowe, 53.
- Neighbour, 52/1594, 140/94, neighbouring.
The hope of Persia
That holds us up and foils our
neighbour foes.
1 *Timburlaine*, i. 1.
- Neotimus, 38/1121, an upstart.
- Nepenthe, 62/1914, the name of an Egyptian drug which lulled sorrow for the day. Gr. *νηπενθης*, removing all sorrow.
- Neptune, 75/2353, 131/6, 143/2.
- Nessus, 66/2059.
- Nil, 120/31, ne will, will not.
[I] left my mill to go with thee,
And *nil* repent that I have done.
Greene, 261.
- Nisus, 23/645, proper name.
- Noble, 48/1443, the name of a coin. "A *Noble* in money . . . six shillings and eightpence in England, where there hath beene an old English coine of gold called an *Edward Noble* . . . worth some fifteene shillings sterling, and is the Rose *Noble* . . . as I take it, now worth seven shillings, and six pence." *Minsh.* 1627.
- Noxious, 147/33, hurtful.
- Nonce, 60/1831, occasion.
- Nothus, 80/2513, spurious, illegitimate.
- Obeisance, 25/703, obedience.
- Obnubilate, 135/14, darken, confound, cloud over. "Immoderate slepe . . . doth obfuske and doth *obnubilate* the memory." *Andrew Boorde's Dyetary*, p. 244, ed. Furnivall.
- Mans vnderstanding's so *obnubilate*,
That when thereon I doe excogitate,
Intrinsicall and querimonious paines,
Doe puluerise the coneaue of my braines. *Taylor*, 404.
- Observancie, 89/2830, respect, obsequiousness.
- Occasion, as occasion serves, 97/3062, as opportunity offers, or presents.
- Occurrentes, 104/3307, occurrences.
- Oddes, phr., "by odds," 11/259, 62/1914. "The *ods* is, my Cormorants appetite is limited, but most of theirs is vnsatiable." *Taylor*, 483.
- Oldcorn, 12, *note*.
- On, on's, 94/2976, 2986, of his.
Look how his brains drop out *on's* nose. *Jew of Malta*, iv.
- One, 4/9, on. This form is not common in other writers of this period.
- One, phrase, "all one with," 30/866, equivalent to.
- Opifice, 7/104, workmanship, L. *opificium*, from *opifex*.
- Orestes, 126/7(2).
- Orgia, 106/3380.
- Orleanse, 62/1917, wine from Orleans. "From France Red, White, claret, *Orleanse*." Heywood's *Philoeoth.* p. 48.
- Orpheus, 93/2934.
- Ougly, 23/638, 37/1100, ugly.
- Overquell, 112/5, overcome.
- Oxe, phr., "A right ox," 64/1986.
- Pact, 39/1166, packed, sent; often "be off," as,

- 'Tis time, I think, to trudge, *pack*
and be gone. *Cont. of Er.* iii. 2.
- Pallas, 93/2940.
- Pamphila, 98/3105, all-loving.
- Pamphlet, 29/842. "Should I
write all that I am truly informed,
my Booke would out-swell the
limits of a *Pamphlet*." *Taylor*, 74.
- Pandarus, 50/1529. *See* Troilus
and Cressida.
- Papistrie, 4/16.
Yea, and a church, unspotted, pure,
From dregs of *papistry* secure.
A Poem on New England,
Ined. Misc. 1870.
I may be mannerly
In Gods House, and be free from
Papistrie.
Taylor. Mad Fashions, p. 7.
- Pasiphæ, 82/2593.
- Passion, "void of passion, void
of good." *phr.*, 96/3038.
- Pelt, 27/752, a skin. "The Lord
... gaue them *peltes*, felles, and
skins of beastes to make them gar-
ments withal." *Anat. of Abuses*, p.
20.
- Peppercorne, 65/2010.
- Peter, S., 35/1014, 149/31.
- Phaeton, 34/995, 76/2367, 131/1.
- Phalerno, 62/1917, a wine now
known as Falernian wine, from
Mount Falernus, in Italy.
- Philarchus, 39/1143, a lover of
authority, or the power which
comes of wealth.
- Philantus, 97/3071, self-love.
"Such as give themselves to *phi-
lantia* ... are choleric of com-
plexion." *Greene*, 204.
- Philogonous, 76/2391, loving his
children; here his flock is probably
meant.
- Phisicall, 71/2212, medicinal.
- Phœbe, 41/1212, the moon-god-
dess, sister of Phœbus, or Sol.
- Phœbus, 103/3295, 144/21.
- Phœdra, 98/3109. *See* Hippo-
litus, *supra*.
- Phorbus, 102/3255, fear.
- Phrygian, 79/2470.
- Pickle, 60/1841, condition of
drunkenness.
Where should they
Find this grand liquor that hath
gilded 'em?
How camest thou in this *pickle*?
Temp. v. 1.
- Pils of Italy, 39/1153, a kind of
poison.
- Pinne, 58/1742, *phr.*, "not worth
a pin," of no value.
- Pistor, 53/1601, miller, baker.
- Pithias, 24/654, Pythias. *See*
Damon, *supra*.
- Pixes, 13/333, pix, the sacred
vessel in which the Host is kept.
- Plato, 29/823.
- Pluto, 99/3162.
- Polte-foot, 98/3101, a club foot.
- Polupragma, 103/3305, many
matters, well rendered in the same
line by "Tittle-tattle."
- Poppæa, 36/1037, L. a cosmetic
made of dough moistened with
asses' milk.
- Pot companion, 59/1795.
- Poynts, 69/2135, tagged laces
used in dress. *To truss a point*
was to tie the laces which held the
breeches; *to untruss a point* was to
untie them.
- Praise, *prov.*, "A man's praises
in his own mouth stink," 37/1089.
- Pratle, 103/3306, prattle.
- Precisians, 10/213, persons who
are over scrupulous in matters of
religion. "I will set my counten-
ance like a *precisian*." *Marlowe*, 82.
"Corbet was certainly no *preci-
sian*." *Gilchrist's Corbet*, xxxi.
- Pre-devine, 146/18.
- Pre-indicate, 146/19.

Pre-ordainde, 101/3216.

Profunditude, 149/12.

Promethean, 67/2078.

Promethens, 117/40.

Prospective, 145/48.

Protasis, 111, beginning; protasis and catastrophe, commencement and ending.

Proteus, 128/6, 129/31.

Provocatives, 87/2765.

Psyche, 117/29.

Ptolomeus, 29/823, Ptolemy.

Put up all, phr., 105/3361, put up with all, endure all.

Putrefaction, 70/2178, putrifying.

Quadruplicity, 117/43.

Quailes, 145/67, quells, cows.

Quarrell, 61/1852, combat, bout.

Quaternall, 150/27, fourfold.

Quean, 36/1053.

Quintus, 82/2568.

Quite, 81/2537, requite.

Lose more labour than the gain shall *quite*. *Marlowe*, 17.

Quoted, 63/1937, same as *cote*, *supra*.

Rafe (Ralph), 60/1814, 61/1880.

Rape, 128/12, prey. Cf. *rapine*.

Ravallac, 12/283. See *n. p. x*.

Reassume, 126/15.

Recordation, 68/2108, the act of recording, mentioning, writing.

Recover, 100/3176, return to, reach. "I swam, ere I could *recover* the shore, five and thirty leagues off and on." *Tempest*, iii. 2.

Recure, 2/14, 130/11, to cure, heal.

A smile *recures* the wounding of a frown. *Venus and Adonis*, 465.

And to *recure* me from this strange quandary,

Hence Vsquebaugh, and welcome sweet Canary. *Taylor*, 179.

Regiment, 99/3162, kingdom, rule.

Four elements

Warring within our breasts for *regiment*. *Marlowe*, 18.

Repent, 53/1628, 142/3, repentance.

Repurifide, 38/1118, purged, made pure.

Residence, monthly residence, 102/3245. Reference to Canons of Cathedral Churches being "in residence" one month in the year.

Rhamnusiae, 135/7, Nemesis.

Rhamnusian, 2/1.

Rhenish, 62/1918.

No *Rhenish* from the Rhine would be apparent.

Taylor, p. 549.

Rising, prov., "A sudden rising hath a sudden fall," 39/1142.

Rivolet, 116/22, rivulet.

Romanus, 102/3245.

Roring boy, 47/1397, roring boyes, 62/1889, riotous fellows who took delight in annoying quiet people. "And many sat there [in the Parliament] that were more fit to have been among *roaringboys* than in that assembly." *Court & Times of James I.* i. 322.

Like shamelesse double sex'd Hermaphrodites,

Virago *Roaring Girls*. *Taylor*, 43.

Sometimes these disturbers of the peace were called "roarers." See *News From Hell, Hull, and Hallifax, etc.*, p. 43.

Rost, phr., "to rule the rost," 117/64, to have most influence.

Roundly, 81/2556, vigorously, without fear.

Rushes, phr., "picking rushes," 90/2882, idling away the time.

- Ruffino, 47/1397, It. *ruffiano*, a pimp. "She will . . . cause thy throat to be cut by her *Ruffiano*." *Coryate*, 264 t.
- Salamander, 118/76, 119/108.
- Sampson, 25/688.
- Sanctimonious, 10/224, holy, full of sanctity; used in a *good* sense, as it is in
All *sanctimonious* ceremonies may
With full and holy rite be minister'd. *Temp.* iv. 1.
- Sardanapalus, 59/1785.
- Saturn, 114/7.
- Sawe, 37/1088, "Saw, saying," proverb.
- Scanderbeg, 25/687. Died, 1467.
- Scilla, 82/2575, Seylla.
- Score, 81/2561, to cut, or mark.
- Scotus, 27/767, Scott, probably a fling at one of James's courtiers.
- Scullian, 133/11.
- Scurrill, 136/26, scurrilous.
- Sea, 51/1564, see. "And now I speake of Rome euen in her *Sea*." *Taylor*, 484.
- Seld, 120/5, seldom, not often.
Seld and seldome can they helpe
to keepe the good from harme.
News out of Powles, Sat. 2.
- Seller, 60/1829, cellar.
- Sempronia, 77/2417, proper name.
- Separists, 15/375, separatists. See *note*, p. xxx.
- Sharke, 85/2694, to cheat, to "sponge." Cf.
Of cooz'ning Tradsmen.
Taylor, 210.
- Sheet, standing in a sheet, 101/3342, customary mode of punishment for a certain sin.
- Shelfe, 43/1288, a ledge of rock.
- Shend, 68/2103, 121/42, to protect, defend.
- Give laud to him that loveth
Israel,
And sing his praise that *shendeth*
David's fame.
George Peele, 471.
- Sherry, 62/1916.
Gascoygne, Orleance, or the
Chrystall *Sherrant*, *Taylor*, 549.
- Ship, made a ship out, 106/3411, fitted out a ship.
- Shoe, to tread the shoe awry, 81/2542, to leave the path of virtue. This is probably Taylor's meaning:—"He bade me leave prating, for I hindred him from mending Alderman Pennington's shooes, (who had gone much aside,) and that his especiall care and charge was, to set him upright if it were possible." *Complaint of Christmas*, p. 3.
- Shoes, prov., "He who waits for dead men's shoes goes barefoot," 106/3408.
- Shoone, 27/754, *pl.* of shoe, shoes.
- Shroudes, 151/58, coverings or a shelter. "They turne them [the poor] out of their *shrouds* as mice." *B. Gilpin's Sermon*, p. 33.
- Siccity, 117/54, dryness.
- Sillie, 25/710, seely, simple.
- Silvanns, 137/4.
- Silvius, 90/2851, proper name.
- Simple, 147/36, simples, medicinal plants.
- Simplician, 148/78, simpleton.
- Simpring, 29/829, simpering.
- Simula, 26/733, pretence.
- Sir, 28/807, a scholastic title, the translation of *dominus* commonly applied to priests and curates.
- Skip-iacke, 71/2219, a dandy, a puppy.
Iacke of Newbery I will not re-
peate,
Nor Iacke of both sides, nor of
Skip-Iacke neate. *Taylor*, 123.
- Skin, leap out on's, 94/2976, to be beyond one's self with joy.

- Skull, 71/2218.
- Slavering, 43/1259.
She mumbled and she *slavered*,
and she spun. Taylor, *A Pedlar
and a Romish Priest*, p. 20.
- Sleas, 129/18, slays.
- Sleeve, "pinned upon the," phr.,
28/784.
This gallant *pins* the wenches on
his *sleeve*. *Love's L. L. v. 2.*
- Snake, 71/2221, a poor wretch; a
term of reproach.
- Snowt-faire, 34/975, contempt-
ible, coxcombical.
- Snuffle, 60/1833, a very small
quantity. Cf.
When as is spent his credit and
chink,
And he quite wasted to a *snuffle*.
Taylor, 214.
- Sodomeo, 79/2467.
- Sol, 113/19, 115/26.
- Solomon, 147/37.
- Solon, 38/1120.
- Sordido, 26/749, sordid, dirty.
See Ben Jonson, *Every Man out
of II.*
- Sorrow, phr., "drink down sor-
row," 62/1894, "to drive dull care
away" by drinking.
- Source, 113/4, souse, dip. "This
little barke of ours being *sourst* in
cumbersome waves." *Optick glasse
of Humors*, 1639, p. 161, quoted
in *II.*
- Spare, prov., "He harmes the
good that doth the evill spare,"
45/1350.
- Spleenfull, 97/3070.
- Spring, phr., "'Tis sweetest
drinking at the spring," 60/1830.
- Spurio, 77/2421, false-one.
- Spurt, 79/2494, probably an error
for sport.
- Stage-plaies, 127/19.
- Starke, 147/52, mere, sheer.
- Stationer, 28/806, a bookseller.
See *Taylor*, 228.
- Stint, 89/2808, stop.
- Stolido, 45/1352, dunce.
- Stones, 87/2769, *testes*.
- Stound, 129/17, an instant of
time.
- Stow, 81/2544, bestow.
- Straw, 5/21, phr., "Not to set a
straw by," to hold in small esteem.
- String, phr., "lead in a string,"
76/2383.
Following their Vickers steps in
every thing,
He led the parish even by a string.
Sam. Rowlands, *The Letting
of Hemmors Blood, etc.*, lpi.
37.
- String, a golden, 44/1307.
- Stroke, phr., "bear the stroke,"
92/2917.
- Strouting, 89/2844, swelling out.
- Sulpitia, 78/2441, proper name.
- Summer, 81/2538, summoner, ap-
paritor.
- Swinge, 71/2232, swing, bent,
inclination.
- Sword-fish, 145/70.
- Tagus, the river, and its golden
sand, 116/21.
The sands of Tagus all of burnish'd
gold. *Greene*, 90.
- Take me e're, 72/2251, take me
to any; show me.
- Tamburlaine, 25/686. Mar-
lowe's *Tamburlaine the Great* was
probably written before 1590. It
was printed in 8vo in 1592, and in
4to, in 1605 and 1606.
- Tane, 26/739, taken.
- Taurus, 48/1449, bull.
- Tellus, 41/1209, Earth, as a deity.
- Temerus, 104/3318, rashness.
- Tempe, 116/12.

Tender-nosd, 112/11.

Thersites, 43/1255. "Thersites, a deformed and scurrilous Grecian." *Troi. and Cres.*, Dram. Pers. It is probable that R. C. gained his idea of Thersites from seeing this Play performed.

Thetis, 113/3.

Thieues—receivers, prov., "No receivers no thieves," 89/2818.

Thrush, prov., "One thrush in the hand is worth two in the bush," 106/3406. "A bird in the hand," &c.

Timon of Athens, 94/2965.

Timophila, 103/3279, love-honour.

Title-tattle, 103/3305.

Tobaccoonist, 72/2239, a tobacco-smoker.

The smoakie black-lung puft *Tobaccoonist*:

Whose ioy doth in Tobacco sole consist. *Taylor*, 511.

See also *Ib.* 214.

Toiels, 118/82, toils, fatigues.

Trade, common trade, 83/2626; see next.

Trade, phr., "The dealing trade," 72/2258. "And why should not Whores haue a Mistris of their owne *dealing-trade*?" *Taylor*, 261.

A gentlewoman of the *dealing trade* Procur'd her owne sweet picture to be made. Sam. Rowlands, *The Letting of Hemours Blood*, etc., Epi. 29.

Traine, 87/2761, trick, arrangement.

Trans, 17/473, trans[ubstantiation].

Trencher-seraper, 27/771, a menial who works for food. Cf. Trencher-man, trencher-fly (Ash).

Trinity, 144/32, three things.

Troth, 2/21, tell-troth rimes. Tell truth, the phrase was a favourite

one at the time. "In 1600 John Lane published his *Tom Tell-troths Message*, and his *Pens Complaint*."

Tom *tell-troth* is a foolish gull to thee. *Taylor*, 237.

Troynouant, 86/2725, London.

Like Minos, or iust iudging Rhadamant,

He walkes the darkesome streets of *Troynouant*. *Taylor*, 491.

See also *George Peele*, 543.

Tulle, 27/752, tough.

Turnus, 49/1465, Latin name.

Come, now, as *Turnus* 'gainst Æneas did. *Marlowe*, 39.

Tyranness, 92/2917.

Veneria, 83/2622, Venus.

Venus, 77/2418, 87/2753, 93/2939, 97/3072, 115/52, 131/2.

Ver, 126/13, spring.

Vilde, 44/1321, 68/2120, vile.

Goe but to Spaine, and shew thy *vild* condition. *Taylor*, *A Pedlar and a Romish Priest*, p. 8.

This form is sometimes used in the folio *Shakespeare*, 1623.

Virgil, 28/815.

Vitellius, 89/2825.

Vixen, 106/3394.

Vncase, 82/2579, expose. In a literal sense—

Tranio, at once

Vncase thee; take my coloured hat and cloak.

Taming of a Shr. i. 1.

Vndermining, 44/1317, undermining bribes, bribes which procure one to commit unlawful or dishonourable actions.

They

Have hired me to *vndermine* the duchess,

And buz these conjurations in her brain. 2 *Hen. VI.* i. 2.

Vnkemd, 27/760, uncombed, untrimmed.

- Her unkemb'd locks asunder tearing. *Marlowe*, 345.
- Vntemperate, 58/1763, intemperate.
- Vntrust, 69/2135, unfastened.
See 'poynts,' *supra*.
- Vntwitten, 132/15, ?
- Votarius, 102/3271, wish, desire.
- Vp, phr., "Up and tells," 122/55, tells without hesitation.
- Vpsefreese, 60/1816, a kind of beer imported from Friesland. Cf. *upse - Dutch, upse - English*. "To drink upse-freeze," "to drink swinishly;" to drink all off at a swig.
This valiant pot-leach, that vpon his knees
Has drunk a thousand pottles *vp se freese*. *Taylor*, 487.
See also Heywood's *Philocothonista*, p. 45, where one of the names for a drunkard is "One that drinkes *Vpse-freeze*."
- Vulean, 82/2588, 117/38.
- Warrant, phr., "A warrant seald with butter," 12/276, an empty promise.
- Warrantize, 12/275, to warrant, promise.
- Whilome, 121/37, once, formerly.
Thou Saint (quoth he) I *whilome* did adore. *Taylor*, 388.
- Whipping-cheer, 13/332. "Nowe and then not a fewe haue *whipping cheare* to feede themselves withall." *Stubbs's Anat.* ed 1836, p. 111.
- Whit, "ne're a whit," phr., 100/3190, not in the least.
- Wilde-fyer, 145/66.
- Wishers, prov., "Great wishers and common woulders seldom good householders," 103/3277.
- Worser, 75/2358.
- Wreck, 97/3070, wreak, inflict.
- Yeie, 125/9, icy.
- Yelad, 30/869, clothed.
- Yelepied, 22/607, called, named.
- Yslaine, 122/56, slain.
- Yspread, 64/1988, spread.
- Yspunne, 27/753, spun.
- Zephyrus, 116/28.

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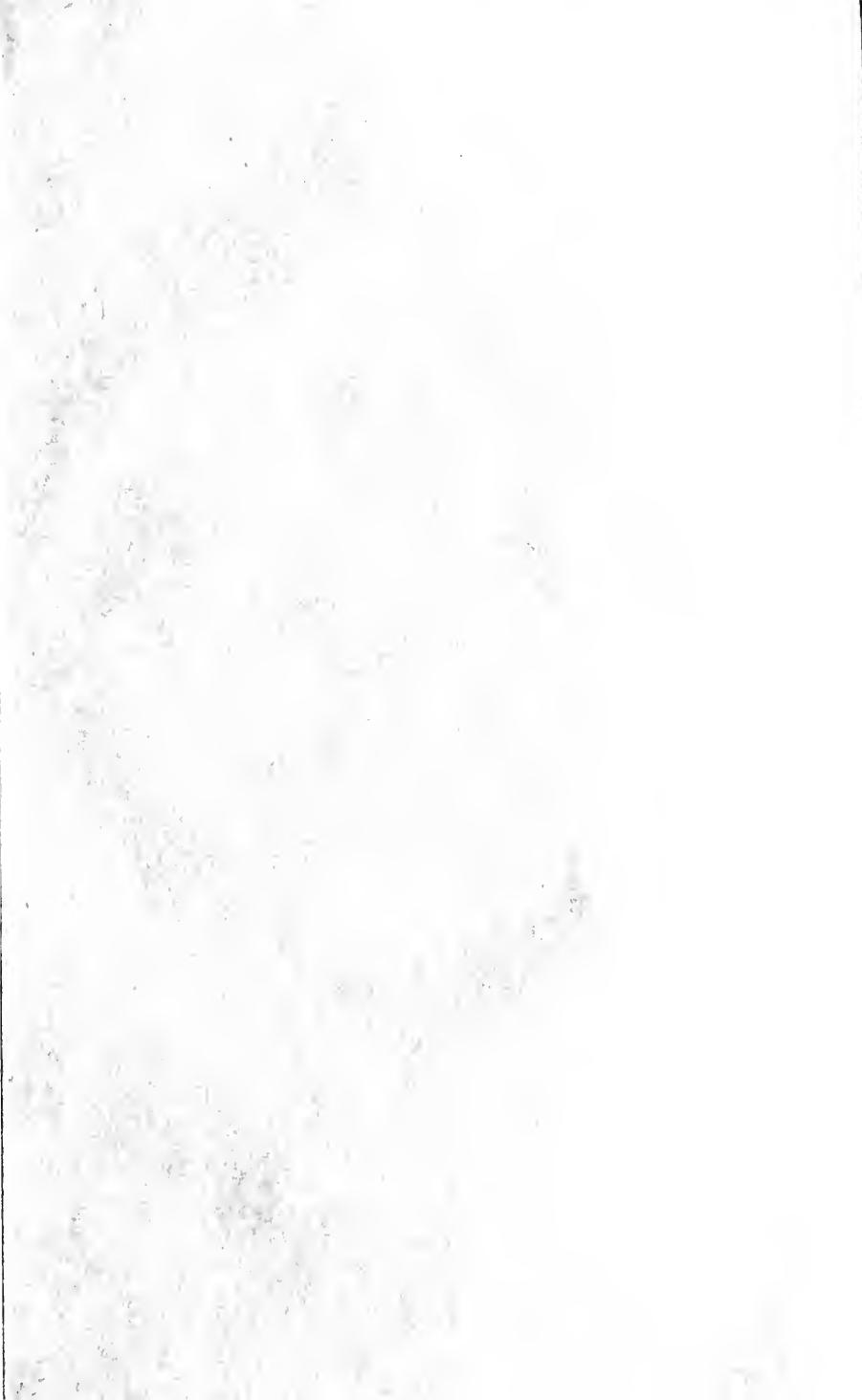
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